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Mystery of the Mahabharata

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THE
MYSTERY OF THE MAHABHARATA

THE EXPLANATION
OF THE EPIC
PART I.

BY

N. V. THADANI

VOLUME IV

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ABBREVIATIONS

BhG.	Bhagavad Gita.
MBh.	Mahabharata.
MM.	The Mystery of the Mahabharata.
MWD.	Monier William's Sanskrit-English Dictionary.
MWG.	Monier William's Sanskrit Grammar.
R.I.P	Radhakrishnan's Indian Philosophy.
SBE.	Sacred Books of the East.
Up.	Upanishads

SYMBOLS

As in the previous Volumes, the long vowels are printed in Italic type; so are Lingual or Cerebral letters, *t*, *th*, *d*, *dh*, *n*. Palatal *s* is as in *sure*; and *ri* is a vowel as in *merrily*. Visarga is *h*.

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INTRODUCTION

HINDUISM, as the ancients conceived it, was a great University of Religions, where they studied Nature in a scientific and systematic form, founded their schemes of Philosophy on its essential laws, reared their systems of Religion on both, and applied them to the use of the average man in his work-a-day life. They believed that there was a Science of Life, that there was one Law made manifest in many forms, governing the universe; and so, by extending the truths of the Known to the Unknown, they constructed their theories of this and the other world,—comprehending all that the human mind can understand or imagine. And he who entered the portals of this great University and studied the Law of Life in a systematic and scientific manner, was a Hindu. All truth arises from doubt; we ask questions when we think ; and all knowledge is born when, not knowing, we wish to know. We begin with denial or doubt, and end with conviction of truth ; but to come to this conclusion we must pass through a number of stages of thought. This must necessarily be so when we attempt to study the whole universe, and the origin and end of things. The problem is so vast, that it cannot be examined from a single point of view ; and the different ways in which we can make the attempt, give us the different schemes of Hindu Philosophy and Religion. We might deny or

doubt even the existence of God ; we might associate him with Nature in the creation of life, or regard him as the sole creator of the universe,—but so long as we make an attempt to study the question in a proper manner, we are Hindus. And so atheists and agnostics, dualists, qualified Monists, and pure Monists,—Jainas, Buddhists, Saivites and Vaishnavites—are all Hindus, because they all belong to one brotherhood of thought, and their systems of religion constitute but different stages in the attainment of Truth in a scientific and systematic form. As in a great University we have different Faculties and courses of study, different examinations and degrees, to mark the scholar's attainments,—matriculation, the Intermediate stage, the Bachelor's and Master's degrees, and finally the doctorate,—and all students, from the lowest rung of the ladder to the highest landing, claim the University for their *alma mater*, even so was it with Hinduism as it was originally conceived ; and all those who belonged to this great University of Life and were prepared to study its problems under proper discipline were Hindus. Those, however, who were outside its pale, were not Hindus, even though they might accept its conclusions, because they could not understand the different stages through which we must pass to attain to the ultimate Truth. Hinduism is perhaps the oldest religion existing in the world and has passed through many vicissitudes through its long and chequered history, and it should hardly cause surprise that its

original conception has been altered through the lapse of years. But its systems of Philosophy and Religion, as described in the Sacred Books, are still unchanged ; and, though actual practice can seldom conform to principles, we may still find in the daily worship of the Hindus to-day the basis of essential ideas as originally conceived. Indeed, there is no religion in the world which receives the atheist and the agnostic as well as a believer in God equally into its fold ; and that is because atheism leads to agnosticism, and the latter to dualism ; and thence we rise to qualified Monism, and end in belief in God as the sole supreme creator of the universe. This is the fundamental idea of Jainism and Buddhism, Saivism and Vaishnavism as we have explained.

But is it possible to study Religion in a scientific manner ? We are often told that Religion begins where Science ends, that it is a matter of faith and not reason, and that it is impossible to reconcile things that are contradictory in their fundamental conception. But the ancients believed that the human mind cannot be satisfied unless Science, Philosophy and Religion are harmonized into one great whole,—the universal Law of Life ; and that is their conception of Sanatana Dharma or Eternal Religion, which teaches us how to rise from atheism and agnosticism to pure belief in God. Indeed, no other religion in the world can convert an atheist or agnostic into belief in God ; nor do we get a proper definition of God anywhere else,

The ancients believed that there is one great, fundamental, creative energy of Life, making itself manifest in five different ways,—(1) Super-electric energy, (2) Heat, (3) Electric energy, (4) Magnetic energy with a north, or south-seeking, pole, and (5) Magnetic energy with a south, or north-seeking, pole. The higher is transformed into the lower ; and to complete the whole cycle of energy, the last is again merged in the first, and life continues without end. They held that these five energies constitute all forms of manifest life in the universe, and in Man they correspond to his (1) Soul, (2) Buddhi, (3) Mind, (4) Senses of Knowledge and (5) Senses of Action, respectively. On the basis of these five they reared their five great systems of Philosophy,—Vedanta, Yoga, Vaisesika, Nyaya and Sankhya, with the Purva Mimansa as a connecting link between them ;—and constructed, according to their scope and range of thought, their four great systems of Religion,—Vaishnavism, Saivism, Buddhism and Jainism, with the Tantra or *Sakti* worship as a connecting link between them. It is these five creative energies that are personified in the Gods hymned in the Vedas, and the same idea is expressed in different ways in all other Sacred Books of the Hindus. This has been explained in the previous Volumes ; but it is necessary for the reader to bear it clearly in mind, because it is this that is rendered in the *Mahabharata* in Story-form. The whole idea has been explained to be as follows:—

CREATIVE ENERGIES	Super-electric Energy	Heat	Electricity	North-Pole Magnetism	South-Pole Magnetism
ENERGIES IN MAN	Soul	Buddhi	Mind	Senses of Knowledge	Senses of Action
VEDIC GODS	Vishnu and Vayu	Agni and Indra	Rudra and Soma	Two Asvins and Dyava.	Varuna and Vritra
SYSTEMS OF PHILOSOPHY	Vedanta (Monism)	Yoga (Qualified Monism)	Vaisesika	Nyaya (Dualism) (Agnosticism)	Sankhya (Atheism)

Systems of Religion

VAISHNAVISM	Vedanta.....Yoga.....Vaisesika
SAIVISM	Yoga.....Vaisesika..Nyaya
BUDDHISM	Vaisesika..Nyaya (Mahayana) (Hinayana)
JAINISM	Nyaya....Sankhya (Svetambara) (Digambara)

We have observed that the ancients reconciled Science with Philosophy and Religion, and it is important to remember how this was done. If we study Nature aright, we see that it has unmeasured vastness and limitless power ; at the same time it is governed by a Law which is uniform, beneficent, and just, and makes for the creation and continuance of life without end. This is what the ancients described in one word as Sacrifice, and this is the essence of their idea of God. If we believe in Sacrifice in connection with Nature, we transform it into God. In other words, God may be defined as Nature characterized by Sacrifice ; and it was by this means that they harmonized Science with Philosophy and Religion.

As in a great University we have different methods of imparting knowledge, so have we in Hinduism or the University of Religions in their bearing on Life. We may have a scientific and systematic treatment of the whole subject of inquiry,

or we might vary the method according to the character of the subject and the capacity of the student. Hence we might make use of direct explanation, or symbols of Art, or Story-form. The last is perhaps the simplest and most popular, though not without dangers peculiar to the method, and we still attempt to interest children in the truths of Science by means of stories adapted for the purpose in our own days. The Purānas and the Epics of Ramayana and the Mahabharata are just such attempts to impress the fundamental truths of Science, Philosophy, and Religion in Story-form; and the reader can now see for himself how far this is really true at least in the case of the Mahabharata.

In order to assist the reader in arriving at a conclusion on the subject, it might be convenient to suggest a few tests that might be applied to the work. The Mahabharata is said to be a picture of all systems of Hindu Philosophy and Religion rendered in Story-form, making use of the ancient method of Letter-analysis and all the symbolism that occurs in the Sacred Books of the Hindus. Hence, the reader should make sure that the description of the method of Letter-analysis, as given in the First Volume, is correct, and it is properly applied in interpreting terms in this and the following Volume. The fundamental idea of all systems of Hindu Philosophy and Religion is given in the Second Volume, and there we have the Ascending and Descending Scales of Thought by means of which we can go up and down the whole range of these systems. The reader should

see that this description is correct, and we have a proper picture of it in the Epic. A description of the symbolism used in the Upanishads and other Sacred Books of the Hindus is given in the Third Volume, and the reader should satisfy himself as to its correctness and proper application in the Mahabharata. In other words, he should see that (1) the names of persons and things are properly analysed according to the ancient method of Letter-analysis, and really give us ideas of Philosophy and Religion; that (2) these ideas can be supported by the authority of the Sacred Books themselves; that (3) the whole scheme *is* a picture of Philosophy, and consistent from beginning to end; that (4) the same name of a hero or god,—Krishna, Arjuna, Varuna, Vishnu, Indra, etc. has the same significance throughout all Sacred Books, from the Vedas downwards; and that (5) we begin from the lowest system of thought and rise by stages to the highest, and then, to complete the whole cycle of thought, come down in the same manner once more. It is only when the reader has satisfied himself and on all these points that he can come to the conclusion that the Epic is really a picture of all systems of Hindu Philosophy and Religion in Story-form. It is now possible for him to decide the question for himself.

The Method of Letter-analysis has been explained in detail in the First Volume, and a reference has been made to it in the Third. As it depends for its application on the meanings attaching to letters of the Sanskrit alphabet, it would be convenient to give them here once more.

It is also necessary to have an elementary knowledge of Sandhi rules, which tell us how vowels and consonants are changed in combination; but if the reader is not aware of these, he might trust that this part of the work has been properly done.

VOWELS.

- A, A Heart-energy, God, Soul, or Buddhi its first manifest form ; a particle of negation.
- A A little; leading to or associated with; like, related to ; a sign of feminine gender.
- I, I Mind; to arise from, approaching to.
- I A sign of feminine gender.
- U, U The Senses of Knowledge; and.
- U Woven with.
- Ri, Ri The Senses of Action.
- Lri, Lri Prakriti or Nature as universal mother, characterized by creative action.
- E, Ai To come near. (E is usually broken into its component vowels, A and I. Ai is the elongated form of E).
- O, Au Water, Prakriti, or Nature. (O is usually broken into its component vowels A and U. Au is its lengthened form).

CONSONANTS.

- K The first creative energy of life, Purusha (God) or Prakriti (Nature); Soul; Buddhi ; body.
- Kh Mind, the Senses of Knowledge.

G	The Senses of Knowledge.
Gh	The Senses of Action.
Gn	The objects of the senses.
Ch	The Mind, the Moon.
Chh	Ether; Senses of Knowledge; tremulous.
J	The Senses of Action; place of manifestation or birth.
Jh	Wind; Action.
Jn	Ether; a jingling sound.
T	The Senses of Knowledge; sound.
Th	The Senses of Action; the objects of the senses.
D	Air; Prakritic or physical energy of the Heart; Prakriti or Nature.
Dh	An object of the senses; a dog.
N	Heart-energy conceived as physical or Prakritic; Soul or God; Buddhi characterized by strength.
T	The Senses of Action; that which.
Th	Food, support, preservation.
D	An offering, a Sacrifice; to give.
Dh	Mind; keeping, holding.
N	The Senses of Knowledge.
P	Wind; Action; the objects of the senses.
Ph	Prakriti, manifest life.
B	Water; Prakriti (Nature).

Bh Mind; Prakriti (name of Venus); 24 topics of the Sankhya.

M The Senses of Knowledge; Mind or Moon; knowledge; 25 topics of Philosophy; the Soul.

Y Buddhi; he who.

R Buddhi; Mind or Desire; the Senses of Action.

L The ten Senses of Knowledge and Action; the five Senses of Action and their five objects.

V Water or Prakriti.

S The Senses of Knowledge; Mind; Buddhi; resting place.

Sh The Mind; the number six.

S God; Soul; Heart energy made manifest as Mind; he who.

H The last energy of creation,—God or Prakriti, more generally the latter; Buddhi.

Visarga A symbol of Purusha or God. Destruction.

Anusvara A symbol expressive of the union of Purusha and Prakriti, or God and Nature.

A perusal of these pages will show how far the Mahabharata is really a picture of all systems of Hindu Philosophy and Religion. Nor can there be any doubt that it was intended to be so by its author or authors; for we are told in the very

opening chapter of the Epic that Vyasa composed this holy history after arranging the Vedas and other Sacred Books of the Hindus, and there it is said that it contains the truths of, and is to be understood as a great commentary on, all of them. The whole work is divided into 18 Parvas or sections, and each Parva is again sub-divided into minor Parvas. A Parva in Sanskrit means "a knot, joint, limb, member; a break, pause, division, section; the step of a stair-case, etc. etc." It will be found on examination that a Parva has all these meanings in the Epic. It is a section of a book; it marks a division of a system of thought; it is a link or knot between different systems; and it is a step by means of which we can go up and down the stair-way of thought. The original Parvas of the Epic are but different steps to indicate definite stages in the progress of Man from one system of thought to another, and we have followed them strictly in explaining its idea as a picture of Philosophy.

We have observed that the Mahabharata is a conflict as well as a harmony of all systems of Philosophy and Religion. There are five great systems of Philosophy, and, in order to explain their connection and conflict, they are grouped into four great systems of Religion,—Vaishnavism, Saivism, Buddhism and Jainism. The first conflict is between Jainism and Buddhism, for the former corresponds to Sankhya-Nyaya, and the latter to Nyaya-Vaisesika, and so they have both their points of contact and conflict. Then the second pair

is Buddhism and Saivism ; but, as Buddhism corresponds to Nyaya-Vaisesika, and Saivism to Nyaya-Vaisesika-Yoga, there can be no real conflict between them, and we get rather a division (of the kingdom) of thought between them. The next pair after that is Saivism and Jainism, and there can easily be a conflict between them, and that is the second contest between Man and his opponents (the Gambling Match). The next pair is Saivism and Vaishnavism ; but there is very little fundamental conflict between them. Then lastly we get the greatest opposition between Buddhism and Jainism on one side, and Vaishnavism on the other ; and that is the last great " war " (the Battle of Kurukshtetra) between Man and his enemies. Vaishnavism corresponds to Vedanta-Yoga-Vaisesika, and Buddhism and Jainism to Vaisesika-Nyaya-Sankhya; and so they have both their points of contact and conflict. It will be found on examination that it is this that is pictured in the Story of the Mahabharata ; and here it would be convenient to give a brief summary of the whole as it is explained in this and the following Volume.

I. ADI PARVA.

We begin with a brief reference to the essential idea of the Epic (I*), and then proceed to personify Purusha and Prakriti in the different systems of thought, for the whole idea is to be understood in their light (II). Then, as we have

*The figures in brackets refer to Chapters in this and the following Volume.

to show how Man can rise from the lowest to the highest stage of thought, we must personify the birth of Man on our planet Earth. But prior to Man, or the Animal Kingdom, is the birth of the Vegetable Kingdom, and that has to be personified, especially as it gives us the basis of the creative energy of Prakriti in the Sankhya system of thought (III and IV). Then we have to personify different systems of Philosophy and Religion, and, as we must begin always at the bottom of the scale, we have to deal first of all with Jainism and Buddhism (V); and we see that the idea of Sacrifice is the connecting link between them (VI). Then Man has to start from Jainism and come up to Buddhism (VII). In order, however, to understand the connection and conflict between different systems of thought, we must place Man in Jainism, and his opponents in Buddhism; then, while Man should rise to higher systems of thought, his opponents should remain where they are. Man has now risen to Buddhism like his opponents; but Buddhism is a part of Saivism, and so he wishes to rise to that system. To prevent this, his opponents desire to send him back to Jainism, the system of his birth; and this is the first conflict between Man and his opponents. But Man knows how to rise from Jainism to Buddhism through Sacrifice, and so cannot be confined to Jainism (VIII).

Buddhism is a part of Saivism, and Man rises to the latter system through the idea of Sacrifice.

As Saivism is a stepping stone to Vaishnavism, he gets an idea of this system too (IX). As Man is now established in Saivism, which includes Buddhism, the kingdom of thought is divided between him and his opponents (X). Man realizes that he needs to understand the character and functions of Prana or vital Breath (XI), after which he thinks that he is properly established in Saivism (XII).

II. SABHA PARVA.

Man has understood the whole structure of Saivism (XIII), and now it is necessary that he should examine it in relation to both Buddhism and Jainism (XIV). He finds that, though Buddhism is included in Saivism, Jainism is radically different; and in a contest between Jainism and Saivism, it is the former that succeeds (XV). The Digambara school of Jainism holds that all actions, including those conceived as a Sacrifice, must be renounced. If Jainism is allowed to prevail, the opponents of Man, who are Buddhists, must renounce their own faith, for they too believe in Sacrifice. Hence, if they wish to hold their own, they cannot allow Jainism to succeed against Saivism, and must agree that acts of Sacrifice should be performed (XVI).

III. VANA PARVA.

But Man has not proved the truth of Saivism by means of direct evidence, and so he must go out into the world to seek for fresh facts in his support.

He can hold that acts of Sacrifice may be performed, and that is the Nyaya point of view. He has to begin from this and try to rise to higher reaches of thought (XVII). From Nyaya he must go to the Vaisesika (XVIII), and thence to Yoga, first as the highest limit of Saivism or Yoga-Vaisesika-Nyaya (XIX), and then as the centre of Vaishnavism or Vedanta-Yoga-Vaisesika, and that is Visishtadvaita or qualified Monism (XX). Then he must realize not only the true character of the Soul, but of Buddhi, Mind and the Senses too, in the light of this system (XXI); after which he would be in a position to take stock of the progress he has made (XXII).

Man is now established in Yoga, Yoga-Vedanta, or qualified Monism, where Buddhi is identified for practical purposes with the Soul. But Buddhi is also spoken of as Mahat and regarded as the first manifest form of Prakriti in the Sankhya. What is the difference between these two forms of Buddhi ? (XXIII). We see that the whole difference relates to the idea of Sacrifice, and so it is necessary to see if the pure Sankhya admits of Sacrifice in any measure or form (XXIV). After that we need to examine the idea of Sacrifice in Buddhism and Jainism, as distinguished from its counterpart in Vaishnavism (XXV). To prevent any further confusion, Man must make himself thoroughly conversant with the idea of Sacrifice in the whole range of Vaishnavism,—that is in Vaisesika, Yoga, and Vedanta (XXVI). Then we see how the idea of Sacrifice in the pure Sankhya

can be linked up with its counterpart in *Vedanta* (XXVII); and this concludes the knowledge of Man established in qualified Monism or *Yoga-Vedanta* (XXVIII).

IV. VIRATA PARVA.

After *Yoga-Vedanta*, Man must attain to pure *Vedanta* (XXIX), and explain how the idea of Sacrifice in this system is different from what it is in Buddhism and its allied systems (XXX). Then he would be in a position to prove the truth of *Vedanta* (XXXI). But pure *Vedanta* belongs to the realm of the unmanifest; and in the region of the manifest Man has to remain satisfied with qualified Monism or *Yoga-Vedanta* (XXXII).

V. UDYOGA PARVA.

But it is not possible for all to accept the truth of Man's position without question, for there are other rival systems with an equal claim. It is, therefore, necessary to examine their different points of view (XXXIII). In order to understand them aright, let us consider the points of agreement between them (XXXIV). We see that it is possible to convert at least some Buddhists to *Vaishnavism*, for Buddhism believes in a certain measure in God (XXXV); but it is not possible to satisfy all at once (XXXVI). It is, therefore, necessary to have a full-dress debate, and for this each system must preserve its own individuality and not allow itself to be merged into another without definite proof. We begin with the idea of

Sacrifice. We have seen how it can be harmonized with its counterpart in Vedanta, but we must not allow this to be done at this stage (XXXVII); nor must we admit that Food, the creative energy of Prakriti in the Sankhya, can be offered as a Sacrifice to the Soul of Man established in Vedanta (XXXVIII). We have now to examine the different systems of Philosophy and Religion, and it would be convenient to review their different points of view (XXXIX).

VI-IX. BHISHMA, DRONA, KARNA, AND SALYA PARVAS.

We have now to examine all systems of Philosophy and Religion from different points of view, and so must prepare for a full-dress debate (XL). Once again it would be convenient to make a brief survey of all, and see the points of contact and conflict between them (XLI). Buddhism and Jainism are arrayed against Yoga-Vedanta. Nyaya is the centre of Buddhism and Jainism (Sankhya-Nyaya-Vaisesika), and so the first conflict is between Nyaya and Yoga-Vedanta, and we see that the latter succeeds (XLII). After Nyaya comes the Vaisesika, and against this too Yoga-Vedanta succeeds (XLIII). This is followed by a contest between the creative energy of Prakriti in the Sankhya and Yoga-Vedanta, and here too it is the latter that wins (XLIV). The three systems, Sankhya, Nyaya, and Vaisesika--have been examined separately in relation to Yoga-Vedanta or qualified Monism, and now they are combined into

pairs as Sankhya-Nyaya (Jainism) and Nyaya-Vaisesika (Buddhism), and Yoga-Vedanta comes out victorious against both (XLV-XLVI).

X. SAUPTIKA PARVA.

We see that we rise from a lower to a higher system by means of the idea of Sacrifice, and so it is necessary to examine it from all points of view (XLVII).

XI. STRI PARVA.

This enables us to see Prakriti in relation to God in its proper light (XLVIII).

XII. SANTI PARVA.

After the great debate is over, it is advisable to review all the great systems of Philosophy and Religion once more. We begin with Jainism, then go up to Buddhism; after that we rise to Saivism, and understand its relation to Vaishnavism (XLIX).

XIII. ANUSASANA PARVA.

After this we must understand the essence of Vaishnavism, culminating in pure Vedanta(L).

XIV. ASVAMEDHA PARVA.

We see yet once more that the essence of the idea of God lies in Sacrifice (LI).

XV. ASRAMAVASIKA PARVA.

This completes the Ascending Scale of Thought from Sankhya to Vedanta or Jainism to Vaishnavism, and now we must grasp the idea of the Descending Scale as well, and see how, when we abandon the idea of Sacrifice, we decline from a higher to a lower system. The first lapse is from Vaishnavism to Saivism in this way (LII).

XVI. MAUSALA PARVA.

Then, if we reject the idea of Sacrifice still more, we decline from Saivism to Buddhism and Jainism, when the very idea of God as the chief creator of the universe is destroyed, and we hold that it is Prakriti who creates (LIII).

XVII. MAHAPRASTHANA PARVA.

Man has gone through both the Ascending and Descending Scales of Thought, and now it is time for him to pass (LIV).

XVIII. SVARGAROHANIKA PARVA.

There is a higher world than ours, and though here Man may decline to Buddhism and Jainism, and see things awry, there at least Truth lives for ever in its essence as it is, and Man beholds it at last in the bosom of God (LV).

This, in brief, is the essence of the Epic. I do not think it is necessary to apologise for publishing this work. My only regret is that all the Volumes

could not be issued simultaneously. The work was conceived as a whole, but could only be published in parts; but now the whole idea can be grasped in its entirety. If the *Mahabharata* is really a picture of systems of Philosophy and Religion, all other Sacred Books of the Hindus must be interpreted in the same light, and it would be difficult to realize the effect of this on our thoughts and theories of life. Hinduism is a universal Religion, expressive of the Law of Life; and here we have Truth, sweet and simple as a fairy tale. And now

Let Truth alone prevail,
By Life's eternal Law.

15th. July, 1934.

N.V.T.

THE EXPLANATION OF THE EPIC
PART I.

A WONDROUS STORY

A WONDROUS Story of the Bharat race,—
A picture of the Law of Life and Love,
Within us and without, around, above,—
The light we see in each new form and face !

We play as little children on the sands,
And gather shells, and listen to the tales
In orient echoes borne across the vales,—
Of ancient people from forgotten lands,—

Who dived into the secrets of the stars,
And probed the mystery of Night and Day,
And gazed into our hearts with human eyes :
Is this a language of their deadly wars,
Or else the Senses and the Soul at play,—
The voice of God we hear in Sacrifice ?

THE CHARACTERS IN THE EPIC AND THE IDEAS THEY PERSONIFY

(The figures in brackets refer to the pages of this Volume where these names are explained)

ABHIMANYU (191)	Egoism or Abhimana.
Adhiratha (64)	Anxiety for the preservation of the body.
Adrika (22)	Prakriti in general.
Agni (197)	The deity of Buddhi as the highest point of Saivism or Yoga-Vaisesika-Nyaya.
Amba (42)	The Prakriti of the Sankhya.
Ambalika (13)	The Prakriti of Nyaya.
Ambika (43)	The Prakriti of the Vaisesika.
Arjuna (85)	<i>Prana</i> or Breath as the vehicle of the Soul; the Soul.
Asvapati (338)	The Mind as the lord of the Senses.
Asvasena (205)	The body of the Senses of Action, or the Sankhya.
Asvatthaman (100)	The Mind as associated with the Senses of (Knowledge and) Action.
BABHRUVAHANA (187)	Imagination born of the Mind associated with <i>Prana</i> or Breath.
Balarama (123)	Mind as associated with the Senses of Action and <i>Prana</i> or Breath.
Ballava (354)	The Mind as associated with <i>Prana</i> and animating the Senses. See Bhima.
Bharadvaja (98)	A sage of the Vaisesika based on the character of the Mind.

Bharata (332)	The Purusha of the Sankhya or the Digambara school of Jainism.
Bhima (83)	The Mind of Man.
Bhishma (38-39)	The Purusha of Nyaya in all its aspects.
Brahma (29)	The deity of Buddhism and Jainism (Sankhya - Nyaya - Vaisesika).
CHITRASENA (292)	Imagination.
Chitrangada (40)	The Purusha of Nyaya.
Chitrangada (186)	Prakriti personifying Chit or the Mind as associated with the Senses.
Chitravahana (186)	The Mind associated with the Senses of Action.
DAMAYANTI (297)	Creative Sacrifice or self restraint.
Dasaratha (330)	A believer in the Sacrifice of the Senses of Knowledge and Action.
Devaki (124-125)	The Prakriti of Nyaya or Sankhya-Nyaya.
Dhananjaya (85)	See Arjuna.
Dharma (82)	The deity of Vaisesika or Yoga.
Dhaumya (156)	A teacher of Saivism (Yoga-Vaisesika-Nyaya).
Dhrishtadyumna (151)	The Sacrifice of the Mind and the Senses of Knowledge as in Saivism.
Dhritarashtra (47)	The Purusha of Buddhism.
Draupadi (153)	The Sacrifice of the Mind and the Senses and their objects, leading to God.

Drona (99)	A teacher of Buddhism (Vaisesika-Nyaya).
Drupada (103-104)	A believer in the Sacrifice of the Senses and their objects.
Duhsala (53,323)	The Prakriti of Buddhism.
Duhsasana (131)	One who holds that all life is an evil.
Duryodhana (84)	The Purusha of Buddhism.
Dyaus (32)	The deity of Nyaya. See Bhishma.
Dyumatsena (339)	A follower of Nyaya.
GANDHARVA (144)	A believer in Buddhism and Jainism (<i>Sankhya - Nyaya-Vaisesika</i>).
Ganga (29)	The Prakriti of Nyaya.
Ganesa (12)	The deity of Buddhism in its own character and as a part of Saivism.
Gandhari (51)	The Prakriti of Nyaya.
Gautama (94)	A follower of Nyaya.
Ghatotkacha (144)	The Mind as associated with the Senses, and the Senses as associated with one another.
Ghritachi (98)	The Prakriti of the Vaisesika.
Girika (21)	The Prakriti of the Vaisesika.
Granthika (355)	The body with the largest number of knots (Arm). See Nakula.
HALAYUDHA (123)	The Mind as associated with Prana and Prakriti. See Balarama.
Hanuman (302)	Buddhi woven with the Mind and the Senses of Knowledge. A believer in Saivism or Yoga-Vaisesika-Nyaya.

- Hidamba** (141) The Mind as associated with Prakriti. The Vaisesika in Buddhism (Vaisesika-Nyaya).
- Hidimba** (142) The Prakriti of the Vaisesika in Buddhism, but ultimately converted to Saivism.
- INDRA** (20, 85) The deity of Buddhi, Yoga, or Yoga-Vedanta (Visishtadvaita or qualified Monism). Self-conscious *Prana* or Soul.
- JANAMEJAYA** (10) A person who believes in Buddhism and Jainism, but desires to know the truth of God.
- Janapadi** (96) The Prakriti of Sankhya-Nyaya or Buddhism.
- Jarasandha** (216) A believer in Buddhism and Jainism.
- Jayadratha** (322) A believer in Buddhism and Jainism.
- KAIKEYI** (330) The Prakriti of the Sankhya.
- Kanka** (353) What is Buddhi? See Yudhishtira.
- Kansa** (216-217) What is God? An agnostic. A Jaina or a Buddhist of the Hinayana school.
- Karna** (60) Food, grain, seed; *semen virile* or the physical energy of the Heart; creative energy of Prakriti in the Sankhya.
- Kausalya** (330) The Prakriti of the Vaisesika.
- Kichaka** (361) What is Mind in relation to Prakriti? A believer in the Mahayana school of Buddhism.
- Kripa** (94) A teacher of Jainism or the Sankhya.
- Kripi** (94) The Prakriti of the Sankhya.

- Krishna** (25, 161-164) The supreme creator of the universe in the light of Vaishnavism (Vedanta-Yoga-Vaisesika).
- Krishna** (150) See Draupadi.
- Kunti** (60) The Prakriti of the Sankhya (and its allied systems),
- Kuvera** (214) The deity of the Vaisesika.
- LAKSHMANA** (352) The Purusha of Vaisesika-Nyaya or Buddhism in itself and as a part of Saivism or Yoga-Vaisesika-Nyaya.
- Lomasa** (298) The Mind associated with the Senses of Knowledge and Action.
- MADRI** (73) The Prakriti of Nyaya.
- Mahabhisha** (26) The Purusha of Buddhism and Jainism.
- Mahadeva** (285) The deity of the Mind. See Siva.
- Mahendra** (281) See Indra.
- Markandeya** (308) A teacher of Saivism in relation to Vaishnavism.
- Maya** (205) A believer in Nyaya.
- NAKULA** (86) The Hands of Man.
- Nala** (297) A follower of Jainism or Sankhya-Nyaya.
- Nandini** (34) The Prakriti of Nyaya.
- Narada** (181, 213) A sage of Buddhism and Jainism. The Sacrifice of the Senses, leading to the Mind.
- Narayana** (4) The deity of Yoga-Vedanta or qualified Monism.
- PANDAVA BROTHERS** (87) Five parts of one Man.

Pandu (48)	The Purusha of Buddhism and Jainism, but more specially of Jainism.
Parasara (24)	The Purusha of Buddhi or Yoga.
Pratikamin (246)	He who knows all about Desire, the special characteristic of the Mind.
Prishata (104)	A follower of Buddhism and Jainism.
RADHA (65)	Creative energy making for success in Action ; Prakriti of the Sankhya, characterized by the physical energy of the Heart.
Rama (332)	The Purusha of the Vaisesika in the Dualist school of Vaishnavism.
Ravana (335)	The Purusha of Jainism and the Hinayana school of Buddhism.
Rohini (125)	The Prakriti of Nyaya-Vaisesika or Buddhism.
Rudra (281)	See Siva.
SAHADEVA (86, 219)	The Legs of Man. The Purusha of Nyaya.
Sairandhri (356)	The Sacrifice of the Mind and the Senses. See Draupadi.
Samkarshana (193)	Prana as united with the Soul. See Balarama.
Sarasvati (5)	The Prakriti of the Sankhya, characterized by the energy of the Heart.
Satyabhama (307)	Prakriti associated with Buddhi.
Satyavan (330)	Buddhi first as Mahat, as in the Sankhya and its allied systems, and then as in Yoga.

- Satyavati (23)** The Prakriti of Saivism or Yoga-Vaisesika-Nyaya.
- Savitri (338)** Prakriti characterized by the energy of the Mind and the Senses, leading to the idea of God.
- Sita (334)** Prakriti of the Mind and the Senses, leading to the idea of God.
- Subhadra (189)** Prakriti of the Sankhya, having Mahat or Buddhi for its first manifest form.
- Sudeshna (356)** The Sacrifice of the Senses of Knowledge.
- Sumitra (330)** The Prakriti of Nyaya.
- Susarman (369)** The Mind as associated with the Senses of Knowledge and Action.
- Sutasoma (192)** The Mind made manifest.
- SAKUNI (52)** A follower of Jainism or Sankhya-Nyaya.
- Salva (44)** Purusha as in the Sankhya.
- Salya (73)** A follower of Jainism or Sankhya-Nyaya.
- Santanu (37)** The Purusha of Buddhism and Jainism (Sankhya-Nyaya-Vaise-shika).
- Saradvat (95)** A believer in Jainism or Sankhya-Nyaya.
- Sarngaka (205)** Desire, characteristic of the Mind.
- Satakarma 193)** A hundred (indefinite number) actions.
- Satanika (193)** The body that brings a hundred things (Hands or Arms).
- Satrughna (332)** The Purusha of Jainism or Sankhya-Nyaya.

- Saunaka* (269) A teacher of all systems of Philosophy from Nyaya upwards, culminating in the knowledge of God.
- Sikhandin* (153-154) Prakriti transformed into Purusha through Sacrifice.
- Sisupala* (217) An advocate of Jainism or Sankhya-Nyaya.
- Siva* (285) The deity of Saivism, having the Mind, as the centre of this system (Yoga-Vaisesika-Nyaya).
- Scrutasena* (193) The body that is woven with motion (Feet or Legs).
- TANTIPALA** (355) Legs as protectors of Feet. See Sahadeva.
- ULUPI** (184) Prakriti or creative energy signifying that the Senses of Knowledge and Action are woven with their objects.
- Uparichara* (19) The Purusha of Saivism.
- Urvasi* (293) Prakriti or creative energy according to Jainism or Sankhya-Nyaya.
- Uttara* (371) The Mind as greater than the Senses.
- Uttara* (377) The creative energy of the Mind which is greater than the Senses.
- VAISAMPAYANA** (8-9) A person who has been converted from Jainism into true belief in God.
- Vaka* (145) One who holds that Prakriti is the chief creator of life.
- Varuna* (34, 200) The deity of the Sankhya, Water or Prakriti.

Vasishtha (34)	A sage of the Vaisesika.
Vasus (20, 31)	Eight children or divisions of Prakriti,—Buddhi, Egoism, Mind, and the five elements.
Vasudeva (124)	The father of Krishna. The lord of all that are born of Prakriti.
Vayu (84)	The deity of <i>Prana</i> , Breath or vital Air.
Vichitravirya (41)	The Purusha of the Vaisesika.
Vidura (48)	The Purusha of the Vaisesika in all its aspects.
Virata (351)	A believer in Buddhism and Jainism, but ultimately converted to Vaishnavism.
Vishnu (326)	The sole supreme creator of the universe. See Krishna.
Vriddhakshatra (322)	The Mind as associated with the Senses of Knowledge and Action. A believer in Buddhism and Jainism.
Vrihannala (355)	The Sacrifice of Buddhi, leading to the Soul. See Arjuna.
Vrikodara (83)	See Bhima.
YAMA (214)	The deity of Nyaya.
Yudhishthira (81)	The Buddhi or Reason of Man.

I. A D I P A R V A

CHAPTER I

I N T R O D U C T O R Y

1. Invocation.
2. The Sacrifice of the Snake.
3. Vyasa and Ganesa.
4. The Character of the Mahabharata.

A SUMMARY.

WE begin the Epic with a brief description of its essential idea and character. We have to proceed from the known to the unknown, and start at the bottom of the scale. We must, therefore, examine first of all the character of the Senses of Knowledge and Action, which form the basis of Sankhya-Nyaya, or the Jaina system of religion, and understand the character of Nature or Prakriti, which is regarded as the supreme creative energy of life in this system. When we have done so, we shall understand the idea of God. (Invocation).

If we examine Nature or Prakriti, we see that it is governed by a system or law. We then realize that there is a moral purpose in its order; that it is the same in its action to all; that, whatever happens, the stream of life flows on for ever, and that the evolution of Nature is meant for the benefit of Life itself. This is the essential idea of Sacrifice,—selfless and ordered action meant for

the benefit of all; and it is this that gives us the idea of God in the universe. (The Sacrifice of the Snake).

The proof of our ability to understand the idea of God lies in our power to convince those who have partial and hazy notions about it. (Vyasa and Ganesa).

The Mahabharata explains the character of Nature or Prakriti, and leads, through the idea of Sacrifice, to God. It is a comprehensive work, dealing with the whole problem of Man in relation to Nature and God. (The Character of the Mahabharata).

1. INVOCATION.

“Having saluted Nara and Narayana and also Sarasvati, let us cry ‘Success!’ ” This invocation occurs at the commencement of every Parva of the Mahabharata and also a number of other Sacred Books of the Hindus. If we interpret this verse in the light of the method of Letter-analysis, we see that it means that we have to start at the bottom of the scale, with an examination of the Senses of Knowledge and Action (Nara); then alone we can proceed to the idea of God conceived as characterized by the energy of Buddhi and the Soul (Narayana). We have also to understand the idea of Nature or Prakriti, conceived as characterized by the physical energy of the Heart born of Food (Sarasvati); and when we have done all this, we shall be able to understand the Truth, and so be crowned with success.

Nara.—*Nara** (Na, ra) means “(ra) the Senses of Action associated with (na) the Senses of Knowledge.” We have explained that corresponding to

* The analysis of words into syllables and letters,—the basis of the method of Letter-analysis,—follows in general the system of Panini, the most celebrated of Sanskrit grammarians. But there might be a few cases which do not appear to come directly under his rules. They do not, however, conflict with his system or any other system of Sanskrit grammar: and, in any case, they would be treated as Kavi-prayoga or Arsha-prayoga, poetic license or archaism—easily allowed to Vyasa, the celebrated author of the *Mahabharata* and other Sacred Books of the Hindus, and the most eminent of the ancient poets in Sanskrit. In some cases, on the other hand, syllables are combined with other syllables, letters or roots on the analogy of the substitutions and changes which take place when certain words or roots are formed into compounds. These changes usually take place in the final syllables; but sometimes the first syllables are also changed; nor is there any objection to such changes taking place at an intermediate stage. In any case, a poet cannot be denied the privilege of making them at all stages, provided there are definite instances of such changes occurring in compounds in their first or last syllables (Cf. Panini's rule “*Prishodaradini yathopadish-tam.*” *Siddhanta Kaumudi*, 1034; *Ashtadhyayi*, VI, iii, 109).

A list of such changes is given in Sir Monier Williams *Sanskrit Grammar* (pp. 344-347); and the reader may examine this method of Letter-analysis in the light of the rules of grammar relating to compounds of all kinds,—substantives, adjectives, numerals, prepositions, verbs and adverbs (MWG).

these we have Sankhya-Nyaya or the two schools of Jainism (MM. II, 148-180; 326-338). We have to utter the word Nara first of all; and that means that we have to begin first with the Senses of Knowledge and Action, or Sankhya-Nyaya, or the two schools of Jainism, in our quest of Truth.

Narayana.—*Narayana* (N, a, r, a, ya, na) means “(na) Heart-energy or Soul, which is greater than Buddhi, associated with (ya) Buddhi, (a) related to (r) the Senses of Action (a) leading to (na) the Senses of Knowledge.”

Narayana refers, therefore, to God characterized by the energy of the Soul and Buddhi, and associated with the Senses of Knowledge and Action. In other words, he signifies that God-consciousness is to be attained through sense-perceptions and culminates in Buddhi and the Soul. We have examined the connection between Buddhi and the Soul and shown how the two are sometimes identified. (MM. I. 65, 67-68).

Arjuna and Krishna as Nara and Narayana.—The word Nara is applied to Arjuna and *Narayana* to Krishna in the Mahabharata. As we shall see, Arjuna personifies Breath or Prana as the vehicle of the Soul and in the end identified with the Soul itself; while Krishna is the Supreme Soul of the universe, present in each individual being. We have to begin at the bottom of the scale, and,

pp. 324-533). A few instances might be mentioned here. Akshi (an eye) is changed to Aksha in the compound; adhvān (a road) to adhvā; anas (a cart) to anasa; ahan (a day) to ahna; ap (water) to ipa; ; irma (a wound) to irman; and so on. (Cf. Commentaries on *Ashtadhyayi* and *Siddhanta Kaumudi*; Yaska's *Nirukta* and Durga's Commentary : “*Varnagamo varnaviparyanascha ; dvauchaparau varnavikaranasau*;” etc.

if our interpretation be correct, Arjuna, as Nara, must refer to *Prana* or Breath as the energy of the Senses first of all,—and we have seen that *Prana* in the Upanishads is conceived in a very wide significance, as embracing the Senses and the Mind (MM. II, 222-225); and then he has to rise to the conception of the Soul, of which *Prana* or Breath is the vehicle. When this happens, we see that he is identified with *Narayana* or *Krishna*, and the two are said to be alike.

Again we have seen that the theory of Sankhya-Nyaya or the two schools of Jainism is based on the character of the Senses, while the Soul refers to Vedanta. As we have to proceed from the known to the unknown, Man must first of all be placed in Jainism, and then rise to Vedanta. As we shall see, this as the plan of the Epic.

Sarasvati.—*Sarasvati*, as we have explained, personifies Nature or *Prakriti*, conceived as possessing the physical energy of the Heart, corresponding to which we have vital energy or *semen virile* arising out of Food in Man. (MM. I, 347-348).

The Idea of the Invocation.—The idea of the whole verse is that we have to understand the significance of “Nara,” “*Narayana*” and “*Sarasvati*,” and then alone shall we succeed in our quest. In other words, all knowledge is from the known to the unknown,—from Nature or *Prakriti* to God, from the Senses to the Soul, from Sankhya-Nyaya to Vedanta, or Jainism to Vaishnavism.

2. THE SACRIFICE OF THE SNAKE.

THE AUTHOR OF THE EPIC.—We are told that the Story of the *Mahabharata* was composed by Vyasa, and recited by Vaisampayana at the Sacrifice of the Snake, held by Janamejaya. This gives us the essential idea of the Epic in another form.

MAHABHARATA.—The Mahabharata (*Maha*, *bharata*) is generally supposed to be “a great Story of the Bharata race;” but it really means “an examination of the problem of life from Sankhya to Vedanta.” In other words, we have to proceed from the known to the unknown, or from Nature to Nature’s God. The Sankhya conceives of all life as created by Nature or Prakriti; and, proceeding from this, we have to understand the character of God. This is the subject-matter of the Mahabharata.

Mahabharata.—The word *Mahabharata* (*Maha*, *a*, *bharata*) means “(*Maha*) *Mahat* (*a*) leading to (*bharata*) *Bharata*.”

The word *Maha* is used for *Mahat* (MWD. p. 794), which is identified with *Buddhi* in the Sankhya, and conceived as the highest creative energy of life.

Bharata in the *Satapatha Brahmana* signifies Breath or *Prana* (MM. I, 331, n. 1), conceived as the vehicle of the Soul, the basis of *Vedanta*. (MM. II, 118, *seq.*).

Maha-a-bharata means, therefore, that we have to proceed from the idea of *Mahat*, the highest creative energy of the Sankhya, to *Bharata*, *Prana* or the Soul, the highest creative energy of *Vedanta*. In other words, we have to rise from the Sankhya to *Vedanta*; and this is the subject-matter of our Epic.

Bharata Race.—The Kauravas and Pandavas are both said to belong to the *Bharata* race; and then the term is generally applied to India too. In this connection also we have to understand the word *Bharata* as signifying Breath or *Prana*; and we have seen how *Prana* refers to the Senses as well as the Soul. Both the Kauravas and Pandavas believe at first in the philosophy of the Senses; that is, they are Buddhists and Jainas; and then, while

the Kauravas continue to believe in Buddhism, the Pandavas rise to Vedanta, based on the character of the Soul. It is in this way that they both belong to the Bharata race.

VYASA.—Vyasa is said to be the author of the Epic ; but Vyasa is not the name of a person. He is supposed to have arranged all the Vedas, and written a number of Puranas, and the Epic of the Mahabharata. No single human being can do all this work.

The word Vyasa really signifies that “we have to commence with the idea that all life is created out of the union of the male and the female; and then we have to go on to the idea of God as the sole Creator of life.” We have to proceed from the known to the unknown; and we see around us that all life, at least in its higher forms, is created out of the union of the male and the female. Starting from this, we have to understand the idea of God, or the supreme Male, as the one Creator of the universe. Vyasa, as the author of a large number of Sacred Books of the Hindus, signifies, therefore, that this is their subject-matter, *viz.*, that we have to proceed from Dualism to Monism of God.

VYASA AND BUDDHI.—We have explained that Saivism is based on the theory that the universe is created out of the union of Purusha and Prakriti; while Monism is characteristic of Vaishnavism or Vedanta, holding that it is God alone who creates. Now Buddhi is the highest energy of Saivism (Yoga-Vaisesika-Nyaya; or Buddhi-Mind-Senses-of-Knowledge), and it is also for practical purposes identified with the Soul, the

basis of Vedanta As the word Vyasa signifies how we can proceed from one to the other, he may be said to be a connecting link between them, and so would personify Buddhi, the basis of Yoga, and identified for practical purposes with the Soul.

Vyasa.—*Vyasa* (V-y, a, sa) means “(V-y) the union of V and Y, signified by the conjunct consonant, (a) leading to (sa) God.”

Again, the letter V signifies Prakriti, and Y the Purusha of Buddhi; and so the conjunct consonant V-y refers to the union of Purusha and Prakriti. It is this union (V-y) that leads to (a) the idea of God (sa). This is the meaning of the word *Vyasa*.

THE SAGE VAISAMPAYANA.—We are told that the Story of the Epic was recited by the sage Vaisampayana at the Sacrifice of the Snake, held by king Janamejaya. This means that if we wish to understand the essential idea of the Epic, we must begin at the bottom of the scale, *viz.*, Sankhya-Nyaya or Jainism with its belief in Nature or Prakriti as the creator of life,—and then, through the idea of Sacrifice, proceed to Vedanta, holding that it is God who creates.

Vaisampayana is one who has succeeded in understanding this, and so it is he who recites the Story of the Epic.

The next point is that we must understand the idea of Sacrifice, by means of which alone we can rise from a lower to a higher system of thought. Indeed, we can grasp the idea of God only when we realize that the world itself is governed by a law, which deals with all alike, which is meant for the benefit of all, and which preserves life as a

whole though individuals may perish. This is the ancient idea of Sacrifice; and it is only when we believe that this world of Nature lives and moves and has its being through Sacrifice, that we can understand the idea of God. This is the Sacrifice of the Snake, at which Vaisampayana recites the Story of the Epic.

JANAMEJAYA.—When a person, who believes in Nature as the chief creator of life, associates with it the idea of Sacrifice, he comes to believe in God. He attains to Truth and so achieves success. This is Janamejaya.

Vaisampayana.—The word *Vaisampayana* is derived from Visampa (MWD. p. 1029), which is composed of Visam and pa. Visam is the accusative form of Vis, from which *Vaisya* is derived (MWD. p. 989). Now we have explained that the *Vaisya* caste corresponds to the Senses of Knowledge (MM. I, 284, 286), and Vis or Visam would refer to the Senses of Knowledge too. Then pa signifies the five Senses of Action, or their objects. Hence Visam-pa or *Vaisampayana* is “one who signifies the Senses of Knowledge and Action:” and, as *Sankhya-Nyaya* or the Jaina system of thought is based on the character of the Senses of Knowledge and Action, *Vaisampayana* personifies this system of thought.

Vyasa Directs Vaisampayana.—We are told that Vyasa himself directed Vaisampayana to recite his Story of the Mahabharata. Vyasa, as we have seen, personifies Buddhi in the Yoga system of thought identified, for practical purposes, with the Soul. He personifies, therefore, *Yoga-Vedanta* or qualified Monism; and it is he who directs Vaisampayana (*Sankhya-Nyaya* or Jainism) to expound the Story of the Mahabharata, which tells us how

we can rise from Jainism to Vaishnavism. In other words, Vaisampayana is one who originally believes that Nature is the chief creator of life, that is, he is Jaina; and then through Sacrifice he understands the idea of God and comes to believe in qualified Monism, holding that it is God who creates, and Nature is but a spectator of his work, or has at best but a small share in the creation of life.

The Sacrifice of the Snake.—We have explained that Sacrifice is creative and selfless action, performed for the benefit of all; and it is this that gives us the idea of God and enables us to rise from a lower to a higher system of thought. Then we have explained that the Serpent is the first manifest form of the universe as it emerges out of Brahmanda or the Golden Egg (MM. I. 114, *seq.*). The Sacrifice of the Snake means, therefore, that the whole manifest universe (Snake) is conceived as characterized by Sacrifice. In other words, we come to associate the idea of Sacrifice with Nature, and hold that its action is creative and selfless, and meant for the benefit of all. It is this that gives us the idea of God; and in this way we come to associate the idea of God with Nature. And when we do so, we can rise from Jainism to Vaishnavism, or from belief in Nature to faith in God; and so the Story of the Mahabharata is recited at the Sacrifice of the Snake.

Janamejaya.—Janamejaya (Ja, na, ma, i, jaya) means “(Jaya) Success associated with (i) the Mind and (ma) the Senses of Knowledge, and (na) the Senses of Knowledge associated with (ja) the Senses of Action.” Corresponding to the Mind and the Senses of Knowledge, we have the two schools of Buddhism, while corresponding to the Senses of Knowledge and Action, the two schools of Jainism. Hence Janamejaya is “one who believes in Buddhism

and Jainism, and desires to attain to success or Truth." He can do so only through the idea of Sacrifice in the universe, which will lead him from Nature to Nature's God. And so he performs a Sacrifice of the Snake (universe) and hears the Story of the Mahabharata.

The Son of Parikshit.—Janamejaya is said to be the son of Parikshit, the son of Abhimanyu and grandson of Arjuna. As we shall see, Arjuna personifies Prana or Breath as the vehicle of the Soul, and afterwards identified with the Soul itself when it functions in endless Sacrifice. Abhimanyu is Abhimana or Egoism, which is an aspect of the Soul (Arjuna) when it is still linked up with the objects of life. And so he is the son of Arjuna (Soul) and Subhadra, the sister of Krishna or God, personifying Prakriti or manifest life. Then Abhimanyu (Abhimana or Egoism) is wedded to Uttara, the daughter of Virata, and she too personifies Prakriti, signifying that when we have Egoism we are always tied to objects of life. The child of this union is Parikshit, which means literally "spreading round" (MWD. p. 592.) In other words, when Egoism (Abhimanyu) associates itself with Prakriti or the manifest world (Uttara), it sees all life spreading round (Parikshit). Then this world of life that spreads around (Parikshit) tells us that Nature is the chief creator of life, and so we get the two schools of Buddhism and Jainism (MM. II, 252, *seq.*); and that is Janamejaya, as we have explained. And he can rise to higher forms of thought only by associating the idea of Sacrifice with the manifest universe, or the Sacrifice of the Snake.

3. VYASA AND GANESA.

VYASA AND BRAHMA.—We are told that Brahma appeared before Vyasa after he had composed the

Epic in his mind, and we have explained that Brahma is the deity of Buddhism and Jainism (MM. II, 302-305). Vyasa personifies Yoga-Vedanta or qualified Monism, holding that God is the chief creator of life and Nature is either a spectator of his work, or has but a small share in it. This is the very antithesis of Buddhism and Jainism, and so Brahma is interested to know how this can be established.

GANESA AND VYASA.—Brahma asks Vyasa to call upon Ganesa to write down the poem, and the latter personifies Buddhism. In other words, if Truth be Truth, it must remove Falsehood; and so if Yoga-Vedanta or qualified Monism be correct, it must convince those who hold the very opposite view, *viz.*, Buddhists.

GANESA WRITES DOWN THE POEM.—Ganesa agrees on condition that there would be no break in his writing. In other words, he stipulates that the whole idea should be consistent throughout, and that there should be no break anywhere. Vyasa accepts this condition.

Ganesa.—Ganesa (*Gana, i, sa*) means “(*sa*) the Senses of Knowledge and (*i*) Mind (*gana*) as a multitude.”

The Senses of Knowledge and Mind refer to the two schools of Buddhism and Saivism, and so Ganesa signifies a multitude of Buddhist and Saivite beliefs. The idea of Ganesa as the son of Siva and Parvati has already been explained (MM. II, 288-290).

4. THE CHARACTER OF THE MAHABHARATA.

THE CHARACTER OF THE MAHABHARATA.—The character of the Mahabharata is described in the Epic itself. It is a story of the essence of the Vedas, Upanishads, Puranas and other Sacred Books of the Hindus. It is a book of universal knowledge, relating to all that can be known by Man; and it has a mysterious meaning which can be understood only in the light of the Sacred Books themselves (MM. I, 5). It is a narrative of the progress of Man from atheism and agnosticism to theism, from Jainism and Buddhism to Vaishnavism, and the corresponding systems of thought. In other words, it is an Encyclopaedia of the ancients. We shall see in the course of these pages how far this claim is really true.

CHAPTER II

THE BIRTH OF HEROES

OR

SYSTEMS OF PHILOSOPHY PERSONIFIED

5. The Story of Uparichara.
6. The Birth of Vyasa.
7. The Court of Brahma : Mahabhisma and Ganga.
8. Pratipa and Ganga.
9. Santanu.
10. Santanu and Ganga.
11. Bhishma or Dyaus.
12. Santanu and Satyavati.
13. Chitrangada and Vichitravirya.
14. Amba, Ambika and Ambalika.
15. The Niyoga of Vyasa.
16. Dhritarashtra, Pandu and Vidura.
17. The Marriage of the Princes.
18. Gandhari.
19. One Hundred Sons and one Daughter of Dhritarashtra.

A SUMMARY.

WE have seen how, in our examination of the systems of Hindu Philosophy, one of the simplest ways is to begin with Saivism (Yoga-Vaiseshika-Nyaya), the centre of all principal systems, holding that all life is created jointly by Purusha and Prakriti or Nature and God. (The Story of Uparichara).

Then we have to understand the dual idea of Purusha and Prakriti in Saivism (Yoga-Vaiseshika-Nyaya) and examine its connection with qualified Monism, Yoga, or Yoga-Vedanta, holding that God is the chief creator of life and Nature is either a spectator of his work, or has but a small share in it. (The Birth of Vyasa).

After we have understood the character of Saivism, we must understand that of Buddhism

and Jainism, or Sankhya-Nyaya-Vaisesika, giving the pride of place to Prakriti as creator. As Nyaya is the centre of this system, we have to understand the character of Prakriti in Nyaya with special care. (*The Court of Brahma: Mahabhisma and Ganga*).

In order to construct a Story as a narrative-picture of systems of Philosophy, it is necessary to personify these systems, that is to say, represent their idea of Purusha and Prakriti in terms of Men and Women acting in the world. This can easily be done as Purusha or God is personified as Man, and Nature or Prakriti as Woman.

We have to proceed from the known to the unknown and begin at the bottom of the scale; and so we must personify Buddhism and Jainism or Sankhya-Nyaya-Vaisesika, holding that Prakriti is the chief creator of life, but not denying the existence of God. We have to personify the Purusha of this system. But he cannot be the Purusha of the pure Sankhya or the Digambara school of Jainism, which has no place for God (Purusha) in its scheme, and so he would really be the Purusha of Nyaya-Vaisesika, or the two schools of Buddhism and the Svetambara school of Jainism. (*Santanu*).

Then we have to understand the character of Prakriti in Nyaya,—the centre of Buddhism and Jainism or Sankhya-Nyaya-Vaisesika,—and understand the nature of its union with the Purusha of this system. (*Santanu and Ganga*).

After this we must understand the character of Purusha in the pure Nyaya as distinguished from

Nyaya-Vaisesika. (Bhishma or Dyaus).

We have seen the Prakriti of Nyaya. Let us now understand the character of the Prakriti of Nyaya-Vaisesika or the two schools of Buddhism as they are included in Saivism (Yoga-Vaisesika-Nyaya); and let us see how this Prakriti can be united with the Purusha of Nyaya-Vaisesika. (*Santanu* and *Satyavati*).

Nyaya is based on the character of the Senses of Knowledge, and Vaisesika on that of the Mind; and when the Purusha and Prakriti of Nyaya-Vaisesika are united together we get the idea of the Senses of Knowledge and Mind respectively. (*Chitrangada* and *Vichitravirya*).

We have personified the Purusha of Nyaya (Bhishma), and then of the Vaisesika (Vichitrapurusha). Let us see what is the nature of their union with Prakriti. The Purusha of Nyaya exists, but only as a spectator of Prakriti ; he cannot have any creative contact with her. (Bhishma remains unmarried).

The Purusha of the Vaisesika is always associated with Prakriti. Now there are three aspects of Prakriti,—characterized by the physical energy of the Heart, and that is the Prakriti of the pure Sankhya; the Prakriti of Nyaya based on the character of the Senses of Knowledge; and the Prakriti of the Vaisesika based on the character of the Mind. The Prakriti of the pure Sankhya acknowledges no Purusha or God, and so the Purusha of the Vaisesika can have nothing to do with her. But the Vaisesika is based on the character of

the Mind, which is usually associated with the senses, and it is for this reason that the Mind is spoken of as a sixth sense itself. And so the Purusha of the Vaisesika (Vichitrvirya) can be associated with two Prakritis,—of Mind and the Senses of Knowledge. (*Amba*, *Ambika* and *Ambalika*).

But the Purusha of Vaisesika, in both *Saivism* (*Yoga-Vaisesika-Nyaya*) and *Buddhism* (*Vaisesika-Nyaya*) is really not creative. The *Vaisesika* has three aspects, related to each of the three principal systems of Philosophy and Religion. In *Buddhism* and *Jainism* (*Sankhya-Nyaya-Vaisesika*) it holds that *Prakriti* is the chief creator of life and the share of God is smaller than hers; while in *Saivism* (*Yoga-Vaisesika-Nyaya*) it believes that the share of the two is equal; and so in both these systems Purusha or God is not more creative than *Prakriti*. Hence, though he is associated with *Prakriti*, he cannot really create. (*Vichitrvirya* dies without issue).

We notice that it is only when we come to the *Yoga* stage that we hold that God creates more than *Prakriti*; and so it is only the Purusha of *Yoga* who can create. (*Vyasa* is called to help).

But the Purusha of *Yoga* should be united with the *Prakriti* of *Yoga*; and it is only then that the issue can personify the *Yoga* system of thought. But if the Purusha of *Yoga* (*Vyasa*) is united with the *Prakriti* of the *Vaisesika* (*Ambika*) or of *Nyaya* (*Ambalika*), there is a lapse from or negation

of Yoga. This is particularly so if the union of Purusha and Prakriti is characterized by fear or pain, for that is a negation of Sacrifice; and we have seen that we rise from a lower to a higher system by means of Sacrifice, and when Sacrifice is denied, we sink from a higher to a lower stage. (The Niyoga of Vyasa).

When the Purusha of Yoga (Vyasa) associates with the Prakriti of the Vaisesika (Ambika), and Sacrifice is denied and there is pain in this union, the issue goes down by one stage on the side of each parent, and so personifies Vaisesika-Nyaya or Buddhism. (Dhritarashtra).

Similarly when the Purusha of Yoga (Vyasa) associates with the Prakriti of Nyaya (Ambalika), and Sacrifice is denied, the issue goes down by one stage on each side, personifying Vaisesika on the one and Sankhya on the other. (Pandu).

When, however, the Purusha of Yoga (Vyasa) is associated with Prakriti of a lower order, but there is no denial of Sacrifice, the issue can go down only by one stage on the father's side, and so personifies the Vaisesika. (Vidura).

As Purusha must have an appropriate Prakriti, we have to provide the latter in the case of all the Purushas we have personified. (The Marriage of the Princes).

The Purusha of Buddhism or Vaisesika-Nyaya (Dhritarashtra) has an appropriate Prakriti. (Gandhari).

But, for reasons already explained, this Purusha cannot really create; and so once again the Purusha

of Yoga (Vyasa) must come in to assist. As a result of this we have innumerable forms of Buddhist thought, all based on the idea of Prakriti as the chief creative energy of life. (One hundred Sons and one Daughter of Dhritarashtra and Gandhari).

5. THE STORY OF UPARICHARA.

UPARICHARA.—All knowledge is from the known to the unknown. In this connection we have observed that if we were to construct for the first time a Story as a picture of all systems of Philosophy and Religion, we would probably commence with the world around us, where we see how all life, at least in its higher forms, is created out of the union of the male and the female. Beginning with this, we have to find out whether it is the Male or the Female, God or Nature, who is the ultimate creator of the universe. In other words, we should have to commence with *Saivism* (*Yoga-Vaisesika-Nyaya*), which holds that all life is created out of the union of *Purusha* and *Prakriti*, and then see whether it is *Vaishnavism* or *Jainism* that contains the ultimate Truth. This central system of thought, or *Saivism*, is personified by Uparichara.

Uparichara.—The word Uparichara (*Upari, cha, ra*) means “(*Upari*) what is above (*cha*) the Mind and (*ra*) the Senses of Action.”

We have seen that the system of thought whose range extends from the Mind to the Senses of Action is *Sankhya-Nyaya-Vaisesika*, to which *Jainism* and *Buddhism* correspond. Above this is *Saivism* or *Yoga-Vaisesika-Nyaya*; and so Uparichara, who is “above the range of the Mind and the Senses of Action,” personifies *Saivism*.

The Story of Uparichara, with which the Epic commences, indicates that we have to begin with Saivism, holding that all life is created out of the union of the male and the female, and then see what is the ultimate Truth.

A Vasu.—Uparichara is said to be a Vasu (Va, su) which means “(su) born of (va Water or Prakriti.” This means that the idea of Uparichara is “born of Prakriti.” In other words, when we observe Nature or Prakriti, we see that all life is created out of the union of the male and the female; and that is Uparichara as a Vasu.

The King of Chedi.—He is said to be a king of Chedi (Ch, e, d, i), which means “(i) the Mind associated with (d) Sacrifice (e) approaching (ch) the Mind.” In other words, Chedi means “the Sacrifice of the Mind.”

We have explained that Sacrifice is creative action of a selfless and beneficent character, and the Mind is the basis of the Vaisesika, the centre of Saivism or Yoga-Vaisesika-Nyaya,—in the light of which we hold that all life is created out of the union of the male and the female. Uparichara is “King of Chedi” or this system of thought.

A Worshipper of Indra.—He is said to be a worshipper of Indra who is the supreme deity of Buddhi (MM. I, 339, 34⁰, n. 5). We have explained that the highest energy of Saivism (Yoga-Vaisesika-Nyaya) is Buddhi on which the Yoga system is based ; and so Uparichara worships Indra, the deity of Buddhi.

UPARICHARA AND GIRIKA.—Saivism holds that the universe is created out of the union of the male and the female ; and so Uparichara has a wife named Girika.

Now a Woman personifies Prakriti, and we have seen that there are three forms of Prakriti, described in the Vedas as Sarasvati, Ida and Mahi or Bharati, personifying the physical energy of the Heart, the energy of the Mind, and the energy of Ether or the Senses respectively (MM, I, 345-348). Uparichara is the Purusha of Saivism (Yoga-Vaisesika-Nyaya), which is based fundamentally on the character of the Mind (MM. II, 278), to which the Vaisesika, the centre of this system, corresponds. And so Girika, his Prakriti, must refer to the Mind.

Girika.—*Girika* (G, i, r, i, k, a) means “(a, sign of feminine gender, Woman being a symbol of Prakriti) Prakriti (k) as a body or embodiment of (i) the Mind associated with (r) the Senses of Action (i) advancing to (g) the Senses of Knowledge.” In other words, she is the Prakriti of the Mind associated with the Senses of Knowledge and Action; and we have explained how the Mind is associated with the Senses (MM. I, 68-70).

UPARICHLARA DESIRES TO CREATE.—Uparichara is specially associated with the idea of the Mind, the centre of Saivism; and, as the Mind is characterized by Desire (MM. I, 68, n. 3; 281, n. 7), he too desires to create.

GIRIKA IS ABSENT.—Though Uparichara is associated with the idea of the Mind, he holds to Buddhi as the highest creative energy of life; for he personifies Saivism or Yoga-Vaisesika-Nyaya, and Buddhi, the basis of Yoga, is the highest creative energy of this system. Now in the light of Buddhi we hold that it is God or Purusha who creates, and Prakriti exists but as a spectator of

his work, or has at best but a small share in it. Thus, if Uparichara creates in the light of Buddhi, he cannot have any creative contact with Girika ; he should be able to create by himself. And so we are told that he desired to create, thinking of Girika, but she was not present ; and then his vital energy or *semen virile* came out, out of which were born two children, Matsya and Satyavati.

THE APSARA ADRIKA.—The next question is, How can the energy of Buddhi create without the union of the male and the female ? The reply is that Buddhi corresponds to the energy of the Sun (MM. I, 65, n. 7) ; and even as the latter is absorbed by Prakriti or the world of manifest life, and creates, so does Buddhi. And so the creative energy of Uparichara is absorbed by Prakriti ; that is the *Apsara* or the nymph **Adrika**.

An Apsara.—An *Apsara* is a water-nymph, and literally means “one who dwells in water.” We have explained that Water symbolizes Prakriti, and so does a Woman. Hence an *Apsara* personifies a form of Prakriti.

Adrika.—The word *Adrika* is derived from *Adri* (MWD. p. 19), which means “a cloud,” as a receptacle of rain ; and rain or Water personifies Prakriti.

MATSYA AND SATYAVATI.—Saivism holds that all life is created out of the union of the male and the female. Uparichara personifies Saivism, and so his issue or children should personify the Purusha and Prakriti of this system. And so we are told that two children arose out of his vital energy, a boy and a girl. The former should personify the Purusha, and the latter the Prakriti of

Saivism (Yoga-Vaisesika-Nyaya), with its range of thought extending from Buddhi to the Mind and the Senses of Knowledge.

Satyavati.—The word *Satyavati* is derived from *Satya*, which means “truth, certainty;” and “certainty” is a characteristic of Buddhi (MM. I, 65-66, n. 1). *Satya* is also the name of the first Yuga or Age of Time, and refers to Buddhi (MM. I, 124-125). *Satya* is also the first of the seven Lokas or worlds ; and the number seven refers to Buddhi (MM. I, 197). Thus we might say that *Satya* signifies Buddhi; and *Satyavati* is the Prakriti of that system of thought which has Buddhi for its highest energy; and that is Saivism or Yoga-Vaisesika-Nyaya.

THE IDEA OF THE STORY OF UPARICHLRA.—Thus we see that the Story of Uparichara tells us (1) that the universe is created out of the union of the male and the female ; (2) that Buddhi is the highest creative energy of life ; (3) that in the light of Buddhi it is Purusha or the male who creates, and Prakriti or the female is but a spectator of his work, or has, at best, but a small share in it ; (4) that this energy of Purusha is absorbed, without physical contact, by Prakriti, and (5) that out of it arise twin forms of Purusha and Prakriti again.

6. THE BIRTH OF VYASA.

THE THREE ENERGIES OF SAIIVISM.—Uparichara personifies Saivism or Yoga-Vaisesika-Nyaya, based on the character of Buddhi, Mind and the Senses of Knowledge. It is necessary for us to understand the character of all the three energies separately.

PARASARA AND SATYAVATI.—Saivism holds that Purusha and Prakriti are united together for purposes of creation. It corresponds to Yoga-Vaisesika-Nyaya, or Buddhi, Mind and the Senses of Knowledge ; and the share of Purusha and Prakriti is different in the light of each of these energies.

Let us consider this in the light of Buddhi first of all. Here Purusha and Prakriti should be united together, but the share of Purusha should be greater than that of Prakriti. Now we have observed that Satyavati is the Prakriti of Saivism or Yoga-Vaisesika-Nyaya. Yoga is based on Buddhi, and she should be associated with Purusha in its light. That is Parasara, who too personifies Buddhi.

Parasara.—The world Parasara (Para, a, sa, ra) means “(ra) Mind and (sa) the Senses of Knowledge (a) leading to (para) what is higher or better.” What is better and higher than the Mind and the Senses of Knowledge is Buddhi (BhG. III, 42) ; and so Parasara may be said to be a Purusha of Buddhi.

Satyavati Remains a Virgin.—As the Purusha of Yoga or Buddhi can have little physical contact with Prakriti, we are told that Satyavati remained a virgin even after her union with Parasara. The same thing happens to Kunti after her union with the Sun; and we have shown that the Sun is a symbol of the energy of Buddhi.

THE BIRTH OF VYASA.—The union of Satyavati and Parasara personifies the association of Purusha and Prakriti according to the Yoga system of thought, that is, characterized by Buddhi. Hence the issue of their union also personifies Buddhi,

and that is Vyasa. Now we have explained that Buddhi is characterized by certainty of thought and calmness, and it is also, for practical purposes, identified with the Soul (MM. I, 65-67). Both these ideas, of Buddhi in its own character and with reference to the Soul, are expressed by Vyasa, and so he may be said to personify Yoga-Vedant or qualified Monism, based on the character of Buddhi and the Soul, according to which we hold that the universe is created by Purusha or God, and Nature or Prakriti exists but as a spectator of his work.

THE CHARACTER OF VYASA.—We have explained the character of Buddhi and the Soul (MM. I, 64-68), and shown that the Soul is specially connected with knowledge, consciousness and memory (MM. I, 431). Vyasa possesses all these characteristics and makes his appearance whenever he is remembered.

VYASA AND KRISHNA.—Vyasa personifies Yoga-Vedanta or Buddhi identified for all practical purposes with the Soul. The idea of Krishna as the supreme Creator of the universe is the same. Krishna is the Supreme Soul; but, as the Soul abides in the Heart and is unmanifest, he makes himself manifest as Buddhi in the universe. In other words, it means that in the world of manifest life we can go only as far as Yoga-Vedanta or qualified Monism, holding that God is the supreme Creator of the universe, but agreeing that Prakriti exists either as a spectator of his work, or his handmaid. Vyasa is, therefore, called *Krishna Dvaitayana*, or “island-born *Krishna*,” that is, *Krishna*

born in this world surrounded by belief in Nature or Prakriti; for Water symbolizes Prakriti, and this world may be personified as an island if the people believe in Nature or Prakriti as the chief creator of life.

VYASA AS AUTHOR OF SACRED BOOKS.—Vyasa is spoken of as the author of a large number of Sacred Books of the Hindus, including the Mahabharata; and this means that all of them are philosophical treatises culminating in Yoga-Vedanta.

MEANING OF VYASA.—The literal meaning of the word Vyasa has already been explained (MM. IV, 7).

7. THE COURT OF BRAHMA : MAHABHISHA AND GANGA.

MAHABHISHA.—We have explained that if we were to construct a Story as a picture of all principal systems of Hindu Philosophy, we should have to begin with the known facts of life, and hold that the universe is created out of the union of the male and the female. This gives us Saivism. Then, looking at the world around us, we should probably assume that it is Nature or Prakriti that creates; and this gives us Jainism. After this we have to see if there is a higher power than Nature,—that is, God; and if so, what is his relation to Nature, and whether he can be regarded as the supreme Creator of the universe. This gives us Buddhism, Saivism and Vaishnavism. In other words, we have to begin with Saivism, and then go down to Jainism ; and then again see how we can rise from Jainism to Buddhism, and thence to Saivism and Vaishnavism.

We have personified Saivism in Uparichara, and now we have to get down to Jainism : and then we have to see how Man, born in Jainism, can rise to higher systems of thought.

We have explained that Jainism and Buddhism are closely allied, and both of them are based on the idea of Prakriti as the chief creative energy of life. They correspond to Sankhya-Nyaya and Nyaya-Vaisesika respectively, and their range of thought extends from the Mind to the Senses of Knowledge and Action (MM. II, 307-338). It is convenient to take them together, and we have shown that they have Brahma for their presiding deity (MM. II, 297-306). They are personified in the Epic by Mahabhisha.

Mahabhisha—Mahabhisha (*Maha*, *abhi*, *sha*) means “(sha) the Mind, (*abhi*) approaching (*Maha* or *Mahat*, the chief creative energy according to the Sankhya) the Sankhya system.”

We have explained that *Mahat* signifies *Buddhi* as the first manifest form of *Prakriti* in the *Sankhya*, and so personifies this system. This is the idea of the word in *Mahabharata* too (MM. IV, 5-6).

Again, the *Sankhya* corresponds to the character of the Senses of Action, and the Mind is the basis of the *Vaisesika*. Hence “*Mahabhisha*” or “the Mind approaching the *Sankhya*” gives us the range of thought from Mind to the Senses of Action, including the Senses of Knowledge. That is *Vaisesika-Nyaya-Sankhya* or *Buddhism* and *Jainism*. *Mahabhisha* personifies, therefore, the *Buddhist* and *Jaina* systems of thought.

THE SACRIFICES OF MAHABHISHA.—We have shown that Sacrifice really means creative and self-

less action meant for the benefit of all, and it is this that gives us the idea of God in the universe. We have also explained that Jainism is based on Sankhya-Nyaya, corresponding to which there are the Digambara and Svetambara schools; and of these the former denies all Action, even though conceived as a Sacrifice, but the latter admits its necessity. Buddhism corresponds to Nyaya-Vaisesika, and has its Hinayana and Mahayana schools; and both of them admit the necessity of Action conceived as a Sacrifice. Now Mahabhisha personifies both Buddhism and Jainism; and so he understands the idea of Sacrifice. Hence we are told that he had performed a number of Sacrifices.

ASVAMEDHA SACRIFICE.—Mahabhisha is said to have performed many Asvamedha or Horse-Sacrifices; and we have explained that the Horse in sacred literature symbolizes the Senses. As Sacrifice means creative and selfless Action, it means that Mahabhisha understands the true character of the action of the Senses, and the systems of thought, Sankhya and Nyaya or the two schools of Jainism, based on them.

RAJASUYA SACRIFICE.—He is said to have performed Rajasuya Sacrifices too; and this means that he understands the creative action (Sacrifice) of the Mind, and the Vaisesika system or the Mahayana school of Buddhism, based on it.

Mahabhisha personifies Buddhism and Jainism, and so he is correctly described as having performed Asvamedha and Rajasuya Sacrifices; that is, he

understands the creative and selfless action of the Mind and the Senses, to which these systems correspond.

Rajasuya.—The word *Rajasuya* means “of *Rajasuya*,” and *Rajasuya* (*Rajas*, *u*, *ya*) means “(*ya*) that which (*u*) is woven with (*Rajas*) *Rajas*” *Guna* or quality of the Mind (MM. I, 80-82; 193-196; MM. II, 178, *seq.*); and so *Rajasuya* Sacrifice is the Sacrifice or creative and selfless action of the Mind. Then we have explained that the Mind is the basis of the *Vaisesika* system, on which is founded the *Mahayana* school of Buddhism (MM. II, 142-143 ; 318-319).

THE COURT OF BRAHMA.—We have shown that *Brahma* is the deity of Buddhism and Jainism or *Sankhya-Nyaya-Vaisesika* (MM. II, 252; 298, *seq.*); and as *Mahabhisha* too personifies the same systems of thought, the scene is appropriately laid in *Brahma*'s court, where the celestials, including *Mahabhisha*, come to worship the Grandsire.

GANGA.—*Ganga* is the *Prakriti* of *Nyaya*, the centre of *Sankhya-Nyaya-Vaisesika*, or the systems over which *Brahma* presides; and so she too comes to his court.

Ganga.—*Ganga* (*G*, *anga*, *a*) means “(*a*, sign of feminine gender, Woman being a symbol of *Prakriti*) *Prakriti* (*anga*) as the body or embodiment of (*g*) the Senses of Knowledge.”

We have shown that the Senses of Knowledge form the basis of the *Nyaya* system of thought (MM. II, 151, *seq.*); and so *Ganga* is *Prakriti*, embodying this system of thought.

GANGA AND MAHABHISHA.—Mahabhisha is the Purusha of Sankhya-Nyaya-Vaisesika, while Ganga is the Prakriti of Nyaya, the centre of this system; and so the two are naturally drawn to each other.

THE WIND LOOSENS THE GARMENTS OF GANGA.—Then we are told that Mahabhisha was attracted towards Ganga because the Wind loosened her garments. This means that Prakriti is conceived as active and so creative; for the Wind or Air is the element of Action, corresponding to which we have Hands as instruments of Action (MM. I, 70). Mahabhisha personifies Buddhism and Jainism, and so, while he agrees that Prakriti is creative, he holds that the Purusha too has a certain share in the work. As the Purusha must be associated with Prakriti, he is drawn towards Ganga, the Prakriti of Nyaya.

The Nyaya holds that it is Prakriti who creates, and Purusha is either a spectator of her work, or has at best a small share in it. Nyaya does not deny the existence of God or Purusha; and so Ganga too thinks of Mahabhisha.

THE CURSE OF BRAHMA.—Brahma, the deity of Buddhism and Jainism or Sankhya-Nyaya-Vaise-shika, agrees with all this; and, as Mahabhisha desires to see how this creation takes place, provides the means to this end. That is the “Curse” of Brahma, for Buddhism and Jainism hold that all birth and manifestation of life is full of sorrow, suffering and death, and so a curse. Hence a “curse” in these systems is usually followed by birth or manifestation of life.

Birth in other Religions.—The idea of birth in Vaishnavism is the very opposite of this ; for there God himself is conceived as taking birth for the benefit of mankind (BhG. IV, 5-9). Saivism occupies an intermediate place, sometimes holding that birth is a blessing and sometimes that it is a curse.

GANGA AND THE EIGHT VASUS.—We are told that there are eight divisions of Prakriti,—Buddhi, Egoism, Mind and the five Elements (BhG. VII, 4). As Ganga is the Prakriti of Nyaya, conceived as creative, she must give birth to eight children. They are the eight Vasus.

Vasus.—The word Vasu (Va, su) means “(su) born of (Va) Prakriti.” The eight Vasus are thus the eight divisions of Prakriti.

THE REQUEST OF THE VASUS.—As Nyaya is the centre of Sankhya-Nyaya-Vaisesika or Buddhism and Jainism, according to which Prakriti is conceived as the chief creator of life,—and as the eight Vasus are the eight divisions of Prakriti, they wish to be born in the Nyaya system, and so desire to have Ganga for their mother.

Then, as Nyaya is the centre of Sankhya-Nyaya-Vaisesika or Buddhism and Jainism, they wish to be born in the “family” of this system, and that is personified by Pratipa.

Again, as they are the “children” of Prakriti, they wish to be assigned to Prakriti, that is, cast into Water, for Water symbolizes Prakriti.

PRATIPA.—Pratipa (Prati, i, pa) means “(Prati) concerning (i) the Mind associated with (pa) the Senses of Action and their objects.”

We have explained that the association of the Mind with the Senses of Action includes the Senses of Knowledge too, and so extends to Vaisesika-Nyaya-Sankhya on which Buddhism and Jainism are based. Pratipa personifies, therefore, this system of thought; and it is in his family that Mahabhisha, who too personifies the same system, is born, for father and son are often identified in sacred literature.

THE CONDITION OF GANGA.—But Nyaya does not agree that the whole universe belongs to Prakriti alone. It has a place, however small, for Purusha or God, either as a spectator or with a small share in the work of creation. And so all that we see in the world cannot be assigned to Prakriti or cast into Water. In each form of life there is something that remains, that belongs to Purusha or God; and so Ganga, the Prakriti of Nyaya, desires that at least one of the Vasus must live.

The Vasus accept this point of view, and agree that one of them, who would contain a portion of the energy of all, would survive

THE CHILDLESS VASU.—But creation, according to Nyaya, belongs really to Prakriti and not Purusha; and so this Purusha of Nyaya must remain childless, for he cannot create. That is Dyaus or Bhishma.

Dyaus.—We have explained that Dyaus is the deity of the Nyaya system of thought, based on the character of the Senses of Knowledge (MM. I, 358-361; MM. II, 151, *seq.*).

THE VASUS AND THE CURSE OF VASISHTHA.— It is said that the Vasus had to take birth because they had been cursed by Vasishtha for attempting to steal his Cow. Dyaus had taken the most prominent part in this attempt.

VASISHTHA—Vasishtha (Vasu, ishtha) means “the best Vasu;” and Vasu means “born of Prakriti.” We have shown that the system of thought based on the creative character of Prakriti is Sankhya-Nyaya-Vaisesika; and so Vasishtha, as the best Vasu, must refer to the Vaisesika, based on the character of the Mind, the highest energy in this system.

THE COW OF VASISHTHA—He is said to possess a Cow which, as we have shown, refers to the Senses of Knowledge (MM. I, 316), on which the Nyaya system is based. Hence, as Vasishtha refers to the Vaisesika or the Mind, while his Cow to Nyaya or the Senses of Knowledge, he may be said to personify Vaisesika-Nyaya or the two schools of Buddhism, and two schools of Saivism (Yoga-Vaisesika-Nyaya) identified with this system (MM. II, 292-293).

DYAU'S ATTEMPTS TO STEAL THE Cow.—The Vasus, with Dyaus at their head, are said to have attempted to steal the Cow of Vasishtha; and this signifies that they desired to associate themselves with the Nyaya system, which the Cow personifies; and as Dyaus is the Vedic original of Nyaya, he is at the head of this attempt.

THE CURSE OF VASISHTHA.— Then Vasishtha “curses” them, that is, calls upon them to act

up to the teachings of Nyaya and make themselves manifest in that system. Nyaya holds that all birth is a "curse," and so this manifestation is spoken of as a "curse."

GANGA AS THE MOTHER OF VASUS.—The Vasus have to be born in the Nyaya system; and as Prakriti is regarded as the chief creator of life in this system, they must find out the Prakriti of Nyaya to become their "mother." No other woman (Prakriti) can suit them; and so they look out for Ganga, the Prakriti of Nyaya, and beg her to become their "mother."

Vasishtha.—Vasishtha (Vasu, ishtha) means "(ishtha, sign of superlative degree) supreme (Vasu) Vasu." Vasu means "born of Prakriti." The system of thought born of Prakriti is Vaisesika-Nyaya-Sankhya on which Buddhism and Jainism are based. Vasishtha as "the best of Vasus" must personify the highest range of this system, that is, the Vaisesika, based on the character of the Mind.

The Son of Varuna.—Vasishtha is said to be the son of Varuna, and called Apava. We have explained that Varuna personifies Water, which is symbolic of Prakriti; and Apava is derived from "Ap" which means "Water." Vasishtha as "son of Varuna" and "Apava" may be said to be a child of Water or Prakriti; that is, he belongs to a system of thought based on Prakriti as the chief creator of life,—Sankhya-Nyaya-Vaisesika or Buddhism and Jainism.

Nandini, the Cow.—The name of his Cow is Nandini, which is also the name of Ganga (MWD. p. 527), the Prakriti of Nyaya. Nandini personifies, therefore, the Nyaya system, and we have explained that the idea of the Cow is the same.

Nandini is the feminine of Nandin or Nandi, the Bull of Mahadeva, who, as we have shown, refers to the Nyaya system (MM. II, 290).

Vasishtha in Sacred Books.—Vasishtha has a long history in sacred Hindu literature from the Vedas down to the Epics and Puranas ; and it will be found on examination that he preserves his identity throughout as personifying the Vaisesika-Nyaya system of thought.

8. PRATIPA AND GANGA.

PRATIPA.—The Story now descends from the Court of Brahma to our planet Earth, and we are told of a king by name Pratipa. As we have to begin from the known to the unknown, we have to commence with the system of thought based on the creative character of Prakriti, and that is Sankhya-Nyaya-Vaisesika, on which Buddhism and Jainism are based. That is personified by Pratipa, and the meaning of the word has already been explained (MM. IV, 30).

GANGA.—We have now to deal with the idea of Prakriti in this system, for it is Prakriti who is said to create in it. As Nyaya is the centre of this system, we must begin with the Prakriti of Nyaya. That is Ganga.

PRATIPA AND GANGA.—Now what is the true relation of Prakriti to Purusha in this system ? Prakriti is said to be the chief creator, and Purusha is but a spectator of her work, or has, at best, but a small share in it. But is Prakriti really the chief creator of life ? The Sankhya, Nyaya and even the Vaisesika may assume that she

is ; but the real fact is that it is Purusha or God who creates, and Prakriti can only be regarded as his daughter. That is the idea of Vedanta, the ultimate truth according to the ancients. But, when we are examining the problem in the light of Nyaya and other systems, we can assume for the time being that Prakriti is the " wife " and not the " daughter " of Purusha or God.

We have thus to indicate the absolute truth, and also to examine the problem of Prakriti in the light of Nyaya. Prakriti must, therefore, be regarded as the " daughter " of Purusha, and then again as his " wife. " But, as it would be awkward to represent her as the daughter and wife of the same person, it is convenient to make her the daughter or daughter-in-law of one, and the wife of another.

Corresponding to this we are told that Ganga, the Prakriti of Nyaya, came up to Pratipa, the Purusha of Vaisesika-Nyaya-Sankhya, and claimed him for her husband. But, as she had taken her seat on his right knee, which was meant for a daughter or daughter-in-law, he accepted her as the wife of his son. The point here is that if we understand rightly (right knee) the idea of Prakriti, we see that she is a " daughter " of Purusha or God ; but from another point of view she may be regarded as his " wife " as well.

Left and Right Sides.—It is said that the left side is meant for the wife. We have seen how in the Golden Egg or Brahmanda the right side belongs to Purusha and the left to Prakriti (MM. I. 56, n. 2; Fig. 20, p.121 ; 171-172). Hence the place

for the wife is said to be the left of her husband; and so if a woman is placed to the right of a man, she cannot be his true Prakriti or "wife."

9. SANTANU.

SANTANU.—Mahabhisha takes his birth in the house of Pratipa, and is born as his son Santanu. Pratipa personifies Sankhya-Nyaya-Vaiseshika, and so does Mahabhisha; and we have seen that father and son are often identified in sacred literature. Santanu, therefore, does the same.

Santanu.—The word *Santanu* is really *Samtanu*; and, as the letter m is changed to n when followed by t, according to rules of grammar, *Samtanu* is changed to *Santanu*.

Samtanu (*S, a, m, ta, nu*) means "(nu) verily, (ta) the Senses of Action and (m) the Mind (*a*) associated with (*s*) the Senses of Knowledge." He personifies, therefore, the Mind and the Senses of Knowledge and Action, or Vaiseshika, Nyaya and Sankhya based on their character. We have seen that the idea of Mahabhisha is exactly the same.

10. SANTANU AND GANGA.

SANTANU AND GANGA.—*Santanu* is the Purusha of Vaiseshika, Nyaya and Sankhya. Of these the Sankhya has really no place for Purusha or God in its scheme; and so he is really the Purusha of the remaining two systems. In both of these Purusha is associated with Prakriti, though with different share of creation in each. Let us take Nyaya first of all, and its Prakriti is *Ganga*; and so *Santanu* and *Ganga* are drawn to each other.

THE CONDITION OF GANGA.—But Nyaya holds that it is Prakriti who creates, and Purusha is but a spectator of her work, or has at best but a small share in it. Ganga or the Prakriti of Nyaya, therefore, can consent to have a Purusha or “husband” only if he does not interfere in her work and remains a spectator of all that she does. So long as he lives with her in this way, she can live with him; but as soon as he interferes with anything she does, and claims to be a creator himself, she must leave him; for otherwise she will cease to be the Prakriti of Nyaya. That is the condition of Ganga’s marriage with Santanu. She might do anything, agreeable or disagreeable, but he must not interfere or speak harshly to her. As soon as he does so, she must leave him. As Santanu personifies the Purusha of Nyaya at this stage, he agrees; and so the two are married and live happily together for some time.

11. BHISHMA OR DYAU.

GANGA THROWS HER SONS INTO WATER.—Nyaya holds that life is created by Prakriti, but it has a small place for Purusha too. Hence, while most of life belongs to Prakriti, a little belongs to Purusha or God as well.

Then we have shown that Prakriti has eight divisions,—Buddhi, Egoism, Mind and the five Elements. If now we say in general that a portion of these belongs to God, we might also say that seven-eighths belongs to Prakriti.

Again, we have explained that Water symbolizes Prakriti; and so “casting into Water” means

“assigning to Prakriti,” or indicating that a thing belongs to Prakriti and not God.

Hence Ganga throws seven out of her eight sons into Water as soon as they are born. The eighth remains, and he cannot be assigned to Prakriti or cast into Water, because he symbolizes the idea of Purusha in Nyaya. That is Dyaus, Ganga-datta or Bhishma.

Life and Death.—We have explained that all life belongs to Purusha and death to Prakriti (MM. I, 115, n. 1; 260, n. 3). And Ganga “slays” or “assigns her sons to Prakriti” when she casts them into Water.

THE INTERFERENCE OF SANTANU.—When we have seen the eight divisions of Prakriti and understood their character, we have no further use for the Prakriti of Nyaya. Santanu is the Purusha of Vaisesika as well as Nyaya; but all this while he has played the part of the Purusha of Nyaya alone. The time has come for him to personify the Vaisesika too; and this system holds that Purusha and Prakriti are joint and equal or almost equal creators of life. Santanu, as the Purusha of Vaisesika, must, therefore, interfere in the work of Prakriti. But the Prakriti of Nyaya cannot allow this to be done; and thus, when Santanu rebukes Ganga for her actions, she decides to leave him. And so we are told that she left her husband and disappeared.

12. SANTANU AND SATYAVATI.

SANTANU AND SATYAVATI.—Santanu has now to play the part of the Purusha of Vaisesika; and,

as this system holds that Purusha and Prakriti are joint and equal or almost equal partners in the work of creation, he must have a new "wife" or Prakriti. That is Satyavati.

SATYAVATI.—We have seen that Satyavati is the Prakriti of Saivism or Yoga-Vaisesika-Nyaya, while Santanu is Purusha of Vaisesika-Nyaya, and the two meet in the latter system. Satyavati has already played the part of Prakriti of Yoga in her union with Parasara, and now Vaisesika-Nyaya remains. Santanu is the Purusha and she the Prakriti of this system, and so they are united together.

THE VOW OF BHISHMA.—We have explained that the Purusha in Nyaya is conceived but as a spectator of Prakriti, or having but a small share in the work of creation; and so Bhishma, the Purusha of Nyaya, cannot create. That is the significance of his vow of celibacy.

13. CHITRANGADA AND VICHITRAVIRYA.

CHITRANGADA AND VICHITRAVIRYA.—Santanu and Satyavati are Purusha and Prakriti of Vaisesika-Nyaya, and so they have two sons to personify these systems. Chitrangada represents Nyaya, and Vichitravirya Vaisesika.

Chitrangada.—Chitrangada (Chitra, an, ga, da) means "(da) giving (ga) the Senses of Knowledge, the basis of Nyaya, (an) moving to (chitra) a picture." He may thus be said to be a picture or personification of the Nyaya system of thought, which is based on the character of the Senses of Knowledge.

Vichitravirya.—*Vichitravirya* (V, i, chitra, virya) means “(virya) creative energy (chitra) conceived as a picture of (i) the Mind associated with (v) Prakriti.” We have shown that the Mind is the basis of the Vaisesika; and so *Vichitravirya* is a “picture” of this system.

The Vaisesika has three aspects, connected with the three principal systems of Hindu thought. When we regard Prakriti as the chief creative energy of life, we have Vaisesika-Nyaya-Sankhya, on which Buddhism and Jainism are based.

Now we have explained that *Vichitravirya* personifies the Vaisesika as associated with Prakriti; and this means that he refers to the Vaisesika in connection with Vaisesika-Nyaya-Sankhya. In other words, he personifies the Mahayana school of Buddhism, based on the character of the Mind or the Vaisesika.

THE DEATH OF SANTANU.—Santanu is the Purusha of Vaisesika and Nyaya. Both these systems have their special Purushas now, and so there is no further need of Santanu. Hence he goes out of the picture, and passes away.

THE DEATH OF CHITRANGADA.—Chitrangada is the Purusha of Nyaya; but we have already got a Purusha of this system in Bhishma, and so Chitrangada goes out of the picture and is said to have been slain.

14. AMBA, AMBIKA, AMBALIKA.

THE MARRIAGE OF VICHITRAVIRYA.—We have seen that *Vichitravirya* personifies the Vaisesika as the upper limit of Vaisesika-Nyaya-Sankhya; and it holds that Purusha is associated with

Prakriti in the creation of life, but his share is somewhat less than hers. Vichitravirya must, therefore, marry and have a wife or Prakriti.

AMBA, AMBIKA, AMBALIKA.—It is now time that we understood the whole character of Prakriti. We have seen that it has three aspects, described as Sarasvati, Ida and Mahi or Bharati in the Vedas; and these three goddesses personify the physical energy of the Heart (*semen virile*), the energy of the Mind, and the energy of Ether or the Senses respectively (MM. I, 345-348). These three are described as Amba, Ambika and Ambalika respectively in the Mahabharata, and these names occur in the Vedas too. Amba is Prakriti of the physical energy of the Heart, associated with Food, on which the pure Sankhya is based; and as this system has no place for Purusha or God in the universe, she can find no "husband" anywhere. Ambika is Prakriti of the Mind on which the Vaisesika is based; while Ambalika refers to the Senses on which Nyaya is based. These three are thus the Prakritis of the three divisions of Sankhya-Nyaya-Vaisesika, which holds that Prakriti is the chief creative energy of life.

Amba.—The word Amba means "a mother, a good woman," and we have explained that Woman personifies Prakriti.

Amba (A, anusvara, b, a) means "(a, a sign of feminine gender, Woman being regarded as an instrument of creation) creative (b) Water or Prakriti, (anusvara) conceived as a symbol of (a) the energy of the Heart." Amba personifies, therefore, the

physical energy of the Heart, created out of Food (*semen virile*), on which the pure Sankhya is based.

Ambika.—*Ambika* (Amb for amba, i, k, a,) means “(a) creative (k) body of (i) the Mind (amb for amba) conceived as a Woman or Prakriti.” Thus she is the Prakriti of the Mind or the Vaisesika.

Ambalika.—*Ambalika* (Ama, li, k, a,) means “(a) creative (k) body of (li, abbreviated form of Linga, meaning Akasa or Ether, MWD. p. 901) Ether conceived as (amba) a Woman or Prakriti.” She is thus the Prakriti of Ether corresponding to which we have the Senses of Knowledge or the Nyaya system of thought.

BHISHMA CARRIES AWAY THE THREE MAIDENS.—We have to associate Vichitravirya with suitable forms of Prakriti; and, as there are three of them, Bhishma carries away all of them to see who would be most appropriate.

AMBA'S REQUEST.—We have seen that Amba personifies the Prakriti of the pure Sankhya, and so she cannot be associated with the Purusha of the Vaisesika. Indeed, she cannot have a suitable husband at all, because the pure Sankhya has no place for Purusha, God, or “husband” in its scheme. And so she requests Bhishma not to ask her to marry Vichitravirya, and he agrees.

AMBA AND SALVA.—The Prakriti of the pure Sankhya can have no Purusha or “husband.” But can we not conceive of a Purusha in the pure Sankhya at all? The Sankhya conceives of him only as the individual Soul, associated for ever with Prakriti. And so Amba, the Prakriti of the

pure Sankhya, desires to be united with *Salva* who personifies this idea of Purusha in the Sankhya.

Salva.—*Salva* (*Sal*, for *sala*, *va*) means “(*sala*) being in the house of (*va*) Prakriti.” It refers, therefore, to a Purusha who is included in Prakriti.

Amba has thus chosen a Purusha who dwells in Prakriti. Such a one cannot be a real “husband,” and so *Salva* too declines to “marry” her.

VICHITRAVIRYA MARRIES AMBIKA AND AMBALIKA.—Vichitravirya is the Purusha of the Vaisesika, based on the character of the Mind. But the Mind is always associated with the Senses of Knowledge, and so is spoken of as a sixth sense itself. Hence Vichitravirya can marry two forms of Prakriti,—of the Mind and the Senses of Knowledge, of Vaisesika and Nyaya,—and they are Ambika and Ambalika. And so he is married to both of them.

VICHIRAVIRYA DIES WITHOUT ISSUE.—We have explained that Vichitravirya personifies the Mind or the Vaisesika as the highest limit of Vaisesika-Nyaya-Sankhya, which holds that it is Prakriti and not Purusha that is the chief creator of life. Hence the Purusha in this system lives with Prakriti, but cannot really create; and so we are told that Vichitravirya lived with his wives, but died without issue.

The Sickness of Vichitravirya.—We are told that Vichitravirya was attacked with consumption and died. We are told elsewhere in the Mahabharata (Salya Parva, IX, xxxiv, 38 seq.) how

the Moon was stricken with consumption and how he was cured. As the Moon is a symbol of the Mind, and Vichitravirya also personifies the Mind, and the cause of the disease in both cases is the same, *viz.*, self-indulgence,—here we get the cause and cure of consumption according to the ancients (See Appendix I).

15. THE NIYOGA OF VYASA.

VYASA TO THE RESCUE.—We see that Vichitravirya cannot create, and yet we have to understand how creation takes place. We see that Purusha or God is not conceived as really creative in Sankhya-Nyaya-Vaisesika or Buddhism and Jainism ; and now we have only two Purushas left,—Bhishma and Vyasa. But Bhishma is the Purusha of Nyaya, and so he too cannot create. Vyasa is the Purusha of Yoga—holding that it is Purusha who creates and Prakriti is either a spectator of his work or else has but a small share in it. Hence he alone can create ; and so Satyavati remembers him and he makes his appearance.

THE NIYOGA OF VYASA.—Vyasa is the Purusha of the Yoga system of thought, and his appropriate Prakriti should belong to the same system too. But here we have only Ambika and Ambalika, the Prakritis of the Vaisesika and Nyaya. Hence the union of Vyasa, the Purusha of Yoga, with Prakritis of a lower order means a falling off from Yoga; and that is the Niyoga of Vyasa.

Niyoga.—The word Niyoga is generally understood to mean “the appointment of a brother or a near kinsman to raise issue to a deceased husband

by marrying his widow" (MWD. p. 552). But Niyoga (*Ni*, *yoga*) really means "(*Ni*) negation of (*Yoga*) the *Yoga* system of thought;" and Vyasa, by uniting himself with Prakritis of a lower order, comes down from *Yoga* to a lower system. That is the real idea of Niyoga.

GRIEF AND FEAR OF THE PRINCESSES—We have pointed out that we rise from a lower to a higher system of thought by means of Sacrifice; but when Sacrifice is denied, we sink from a higher to a lower system. Now Sacrifice is creative action, characterized by selflessness and self-control, giving happiness to all. The creative union of man and woman may, therefore, be regarded as an act of Sacrifice; but where there is no joy in such a union, where there is fear and pain instead, Sacrifice is denied, and there is a lapse from a higher to a lower system. Now we are told that both Ambika and Ambalika were frightened at the approach of Vyasa, and so there is a fall from *Yoga* in their union.

THE BIRTH OF DHRITARASHTRA.—Vyasa is the Purusha of *Yoga* and Ambika is the Prakriti of the Vaisesika. Their union is a lapse from *Yoga*, but in normal circumstances, the issue should personify the Vaisesika, being one degree lower than *Yoga*. But here not only do we have an unequal union, but Sacrifice is denied, and Ambika closes her eyes at the ugliness of Vyasa. Hence the issue of this union drops down by two stages, one on the side of each parent. That is Vaisesika-Nyaya or Buddhism,—Vaisesika, one degree lower than *Yoga* personified by Vyasa, and Nyaya one

degree lower than the Vaisesika personified by Ambika. This is Dhritarashtra, personifying Buddhism or Vaisesika-Nyaya.

PANDU.—The same thing happens to Ambalika, and so the issue of her union with Vyasa must go down by one degree on the side of each parent. That is Pandu, personifying the Vaisesika, one degree lower than Yoga on his father's side, and the pure Sankhya, one degree lower than Nyaya on his mother's side. Thus he personifies the whole range of thought from Vaisesika to Sankhya or Vaisesika-Nyaya-Sankhya, on which Buddhism and Jainism are based. But, as Buddhism is personified by Dhritarashtra too, Pandu is more specially connected with Jainism.

VIDURA.—Vyasa associates with a *Sudra* woman too, and she is happy. There is thus a lapse only on the father's side, while the mother is elevated by this act of Sacrifice. Hence the issue of this union goes down only by one degree on his father's side. That is Vidura, personifying the Vaisesika, one degree lower than Yoga represented by Vyasa.

Dhritarashtra— Dhritarashtra (Dhrita, r, ashtra) means “(ashtra) Ether and (r) the Mind associated with (dhrita) self-control or Sacrifice.”

We have explained that Ether is associated with the Senses of Knowledge (MM. I, 32), the basis of Nyaya (MM. II, 148, *seq.*), while the Mind is the basis of the Vaisesika (MM. II, 140, *seq.*). Then we have shown that both these systems accept the idea of Sacrifice, that is, Action regarded as selfless, creative, and beneficent. Dhritarashtra personifies all this,—the essential idea of Buddhism.

A Blind Prince.—Dhritarashtra is born blind, and the word for “blind” in the text is “*Andha*,” which has a number of meanings. It means “water, darkness,” both of which are symbolic of Prakriti (MM. I, 37,), implying that the Prince is to be referred to the systems of thought based on Prakriti. This is a necessary caution, because Vaisesika-Nyaya is also a part of Saivism (Yoga-Vaisesika-Nyaya); whereas Dhritarashtra personifies Buddhism (Vaisesika-Nyaya) as part of Sankhya-Nyaya-Vaisesika, which holds that Prakriti is the chief creator of life. In other words though Buddhism is connected with Saivism, and may sometimes be regarded as a part of it, the essential idea of the two is different. Buddhism holds that Prakriti is the chief creator of life, while according to Saivism Purusha and Prakriti are joint partners in the work of creation. In the light of Yoga, Saivism (Yoga-Vaisesika-Nyaya) agrees that the share of Purusha is greater than that of Prakriti; in the light of the Vaisesika, it believes that the two are equal ; and it is only in the light of Nyaya that it gives a higher place to Prakriti. Thus the Nyaya of Saivism corresponds to the Vaisesika of Buddhism ; while its Vaisesika and Yoga are higher than the range of the latter system.

Pandu.—Pandu (P, a, n, d, u) means “(u) the Senses of Knowledge associated with (d) the physical or Prakritic (n) energy of the Heart, (a) leading to (p) the Senses of Action or their objects.”

We have explained that the physical energy of the Heart or *semen virile* is the energy of Prakriti on which the Sankhya system is based. Again, the Senses of Knowledge form the basis of Nyaya; while those of Action of the pure Sankhya (MM. II, 148, seq; 162, seq.). Hence Pandu personifies Sankhya-Nyaya or the two schools of Jainism.

Vidura.—Vidura (V, i, d, u, ra) means “(ra) the Senses of Action and (u) Knowledge associated with

(d) Sacrifice in relation to (i) the Mind, connected with (v) Prakriti."

He personifies, therefore, the Vaisesika, based on the character of the Mind, associated with the Senses of Knowledge and Action or Sankhya-Nyaya,—the whole idea being connected with Prakriti as the chief creator of life.

VYASA AND HIS SONS, AND SYSTEMS OF PHILOSOPHY.—We have observed that the Story of the Mahabharata is a picture of Philosophy; and the association of Vyasa with Ambika, Ambalika and the slave-maiden is nothing but an exposition of the character of Buddhi (Vyasa) when it comes into contact with the different objects of life. The slave-maiden refers to the Mind; Ambika, because of fear at his approach, goes down to the Senses of Knowledge; and Ambalika, for the same reason, personifies the Senses of Action. The union of Vyasa with these three means that (1) when Buddhi (Vyasa) is associated with the Mind (slave-maiden), it is transformed into the Mind (Vidura); (2) when it (Vyasa) is associated with the Senses of Knowledge (Ambika), it is transformed into the Mind and the Senses of Knowledge (Dhritarashtra); and (3) when it (Vyasa) is associated with the Senses of Action (Ambalika), it is transformd into the Mind, the Senses of Knowledge, and the Senses of Action (Pandu).

The Teaching of Philosophy.—In this connection we are told in the Santi Parva of the Mahabharata, and by Vyasa himself (XII, ccxlvii-ccxlix),

that when Buddhi desires anything, it is transformed into the Mind (MM. I, 68, n. 3; 281, n. 7); and this corresponds to Vidura (Mind), born when Vyasa (Buddhi) is filled with Desire and comes to be associated with the Mind (slave-maiden).

Then it is said that it is Buddhi that creates the Senses, and is transformed into the five Senses and the Mind. When it hears, it becomes the ear; when it touches, it is the skin ; when it sees, it is the eye ; when it tastes, it is the tongue ; and when it smells, it is the nose. This modification of Buddhi into the Mind and the Senses corresponds to Dhritarashtra, who personifies the Mind and the Senses of Knowledges,—born when Buddhi (Vyasa) is associated with the Senses of Knowledge (Ambika).

Then again we are told that the objects by which we are surrounded are also created by Buddhi. As these objects make manifest life, they may be said to refer to the Elements, and the Senses of Knowledge and Action. This corresponds to Pandu, who personifies the Mind and the Senses of Knowledge and Action,—born when Buddhi (Vyasa) is associated with the Senses of Action or manifest life (Ambalika).

This quotation from the Epic is a part of the discourse of Vyasa ; and here he acts in conformity with his own character, and gives us a picture of Philosophy in Story-form.

17. THE MARRIAGE OF THE PRINCES.

THE MARRIAGE OF THE PRINCES.—We have seen how the three Princes personify Purusha in different system of Philosophy ; and it is necessary to associate with them suitable forms of Prakriti.

18. GANDHARI.

GANDHARI.—Dhritarashtra is united with *Gandhari*, and she is the Prakriti of Sankhya-Nyaya or the Jaina system of thought. Dhritarashtra himself personifies Nyaya-Vaisesika or Buddhism, while his consort is the Prakriti of Sankhya-Nyaya or Jainism. There is nothing inappropriate in this, because Buddhism and Jainism are parts of the same system of thought, *viz.*, Sankhya-Nyaya-Vaisesika, holding that it is Prakriti that creates.

Gandhari.—*Gandhari* is the feminine of *Gandhara*, which means “of *Gandhara*.” *Gandhara* (*ga*, *anusvara*, *dha*, *ra*) means “(*ra*) the Senses of Action (*dha*) supporting and (*anusvava*) united with (*ga*) the Senses of Knowledge.”

We have explained that the Senses of Action are the basis of the Sankhya, while those of Knowledge correspond to Nyaya. *Gandhari* personifies, therefore, the Prakriti of Sankhya-Nyaya or Jainism, and we have explained that a Woman is symbolic of Prakriti.

Gandhara and Kandhara.—*Gandhara* is said to be the original form of *Kandhara*, and refers to the people and the country north-east of Peshawar (MWD. p. 353). It is now well known that these parts were at one time famous as great centres of Buddhist thought. We have shown that *Gandhara* literally refers to Sankhya-Nyaya or Jaina system of thought; and its *Svetambara* school, based on the character of Nyaya, is identical with the *Hinayana* school of Buddhism based on the same system of thought. And it is the *Hinayana* school that appears to have flourished in *Kandhara*.

The Daughter of Subala.—Gandhari is said to be the daughter of Subala (Su, ba, la) which means “(Su) born of (ba) Prakriti associated with (la) the ten Senses.”

We have explained that the ten Senses of Knowledge and Action are the basis of Sankhya and Nyaya systems of thought; and so the idea of the father of Gandhari is the same as her own.

Sakuni.—Sakuni is said to be the brother of Gandhari, and he too refers to the same system of thought. We shall see how in the Gambling Match he takes his stand on the pure Sankhya part of his system, and so succeeds in defeating Yudhishthira.

Sakuni is the name of the Asvins (MWD. p. 1046) who, as we have explained, personify the Senses of Knowledge and Action (MM. I, 361, *seq.*); and the Senses of Knowledge and Action refer to Sankhya-Nyaya or the Jaina system of thought. Hence Sakuni personifies this system.

THE SPECIAL CHARACTER OF GANDHARI.—We have seen that Dhritarashtra is the Purusha of Vaisesika-Nyaya, while Gandhari is the Prakriti of Sankhya-Nyaya. The two meet in Nyaya; and so Gandhari plays the part of the Prakriti of Nyaya in particular.

19. ONE HUNDRED SONS OF DHRITARASHTRA.

DHRITARASHTRA CANNOT CREATE.—Dhritarashtra personifies Nyaya-Vaisesika or Buddhism, holding that it is Prakriti, more than Purusha, who creates. He cannot, therefore, create himself.

THE CREATION OF GANDHARI.—*Gandhari* is the Prakriti of Nyaya, which holds that Prakriti is creative in her own right. But the truth is that Prakriti cannot create by herself. She is herself created by God, and it is only when he blesses her with his own power that she can create. And so instead of children *Gandhari* brings forth a hard mass of flesh like an iron ball.

VYASA TO THE RESCUE.—We have seen how in the case of *Ambika* and *Ambalika*, it is Vyasa alone who can create; and for the same reason he is called in the case of *Gandhari* to help. Vyasa succeeds in creating out of this mass of flesh a hundred sons and one daughter; and the former personify innumerable forms of Buddhist thought, and the latter is the Prakriti of the same system.

Hundred Sons.—We have shown that the number hundred, or hundred thousand, signifies something indefinitely large. The hundred sons of Dhritarashtra personify, therefore, innumerable forms of Buddhist thought like himself. Of these the eldest, Duryodhana, personifies the two schools of Buddhism like his father.

One Daughter.—It is necessary to understand the idea of Prakriti too; and that is expressed by the daughter, Duhsala.

A RESUME: THE IDEA OF PURUSHA.—We have personified Purusha and Prakriti in the different systems of thought, and the whole idea may be represented as follows:—

Creative Energies:	Soul	Buddhi	Mind	Senses of Knowledge	Senses of Action
Systems of Philosophy	Vedanta	Yoga	Vaisesika	Nyaya	Sankhya
Forms of Purusha					
Uparichara* (Saivism)			Yoga .. Vaisesika.....	Nyaya*	
Mahabhishta * or Santanu (Buddhism and Jainism)			Vaisesika.....	Nyaya..	Sankhya*
Vyasa		Yoga			
Bhishma				Nyaya	
Vichitram- virya*			Vaisesika*		
Chitrangada*				Nyaya*	
Dhritarashtra (Buddhism)			Vaisesika.....	Nyaya	
Pandu (Jainism)				Nyaya..	Sankhya.
Vidura			Vaisesika		

EXPLANATION—All those Purushas who drop out are marked with an asterisk. We have first of all personified two principal systems,—Yoga-Vaisesika-Nyaya and Vaisesika-Nyaya-Sankhya, or Saivism, and Buddhism and Jainism—in Uparichara and Santanu.

It is necessary to break them into their component parts. The former consists of Yoga, Vaisesika, and Nyaya; while the latter may be divided into

Vaisesika-Nyaya and Sankhya-Nyaya, corresponding to which we have Buddhism and Jainism. Thus we require five Purushas. The first three are Vyasa, Vidura, and Bhishma; while the last two are Dhritarashtra and Pandu. All the rest drop out of the picture. This, in brief, is their idea in the Epic.

THE IDEA OF PRAKRITI.—We have shown how the idea of Purusha has been personified in the different systems; and now we might see how the same thing has been done with regard to Prakriti too.

Creative Energies	Soul	Buddhi	Mind	Senses of Knowledge	Senses of Action
Systems of Philosophy.	Vedanta	Yoga	Vaisesika	Nyaya	Sankhya
Forms of Prakriti					
Satyavati*		Yoga ..	Vaisesika..	Nyaya*	
Ganga*				Nyaya*	
Amba*					Sankhya*
Ambalika*				Nyaya*	
Madri*				Nyaya*	
Ambika			Vaisesika		
Gandhari				Nyaya	
Kunti					Sankhya

EXPLANATION.—We shall see in the course of these pages that Kunti personifies the pure

Sankhya, and Madri the Nyaya system. All those who pass out of the picture are marked with an asterisk. We see that there are two main ideas of Prakriti, one in Saivism or Yoga-Vaisesika-Nyaya, and the other in Buddhism and Jainism or Vaisesika-Nyaya-Sankhya. We have thus to explain the idea of Prakriti in four systems,—Yoga, Vaisesika, Nyaya and Sankhya. Of these Yoga holds that Prakriti is either a spectator of the work of God, or has at best a small share in it. Thus the Yoga idea of Prakriti reduces it to something negligible, and in Vedanta it has no place whatsoever outside Purusha or God, for it is regarded as having been created by him. We have, therefore, to examine the idea of Prakriti mainly in three systems, *viz.*, Vaisesika, Nyaya and Sankhya, where Prakriti has the chief share in the work of creation; and having understood this, we know all about Prakriti. And so out of the whole list we see that only three forms of Prakriti survive, *viz.*, Ambika, Gandhari and Kunti, who personify these three systems. All the rest pass out of the picture.

CHAPTER III

KUNTI AND KARNA

OR

EARTH AND THE VEGETABLE KINGDOM

20. The Story of Kunti. 21. The Birth of Karna.

A SUMMARY.

We have explained how the different systems of Hindu Philosophy and Religion have been personified in the different characters of the *Mahabharata*; and now we have to personify the birth of Man on our planet Earth, symbolic not only of the human race, but of the whole Animal Kingdom. Then we shall see how Man, the supreme symbol of this Kingdom, rises from atheism and agnosticism to pure belief in God.

We have, therefore, first of all, to personify our planet Earth; and in this connection we have explained that our planet is not to be identified with the element Earth, which is nothing but Germs, constituting only the surface layer of our planet. Our Earth is rather an image of *Prakriti*, the universal creative energy of Nature, consisting not only of the five Elements, but also Electric energy and Heat,—the energy of Mind and Buddhi or the Moon and the Sun,—and what we have

described as Super-electric energy, corresponding to *semen virile* or the physical energy of the human Heart, created out of Food (MM. I, 49-50). And it is on this that the idea of the Sankhya system is based (MM. II, 162, *seq.*). Our planet Earth has, therefore, to be personified as a Woman, and she has to be the Prakriti of the pure Sankhya. That is Kunti. (The Story of Kunti).

Then we are told in the Upanishads that Food is the oldest of all beings (SBE. XV, 55); that all creatures live and breathe by Food (SBE. I, 204); and that the body is brought forth by Food, and its roots are in Food (SBE. I, 99). Before we describe the birth of Man or the Animal Kingdom, it is necessary for us to describe the birth of Food or the Vegetable Kingdom, on which all animals live; for even the carnivorous live on the herbivorous who, in their turn, live on the Vegetable Kingdom.

This Vegetable Kingdom is also born on our planet Earth; and in this connection we are told in the Upanishads that all Food and all consumers of Food (Animals) arise from the Earth (SBE. I, 204).

Again we are told that Food has the shape of Man (SBE. XV, 55); and so we have to personify Food as a Man, born on our planet Earth. That is Karna. (The Birth of Karna).

20. THE STORY OF KUNTI.

THE BIRTH OF KUNTI.—We have now to personify our planet Earth as a Woman, as a perfect

image of Prakriti after the conception of the pure Sankhya, regarded as creative in her own character.

THE FAMILY OF KUNTI.—But the real truth is that it is God who creates Prakriti herself; and then, endowed with his creative energy, she can produce different forms of life. In this connection we have to understand the ancient idea of God, as characterized by all the power and glory and mystery we associate with the forces of Nature, together with the conception of a moral order, operating selflessly and for the benefit of all, described in one word as Sacrifice. If we believe that Nature is characterized by this moral Law, we hold that it is God who creates. This is the verdict of Vedanta, the final conclusion of all ancient thought of the Hindus.

Thus we have to show that Prakriti is created by God; or, in other words, she is born in the “family” of God; and then, because people have erroneous views and believe that she has nothing to do with God, she should be taken out of his “family” and assigned to some one else.

Kunti personifies our planet Earth, and so the Prakriti of the pure Sankhya; and, corresponding to our explanation, we are told that she was the sister of the father of Krishna, the supreme Creator of the Universe, so that she may be said to have been born in the family of God himself. Then, in order to illustrate the common idea of Prakriti as something apart from God, we are told that when she was a child she was given away to Kuntibhoja.

Kunti.—Kunti is also written as Kunti, which is the same as Kumti, for the letter m is changed to n when it is followed by t according to rules of Sanskrit grammar. Now Kumti (Kum, ti) means “(ti, an older form of iti, MWD. p. 446) that is to say (kum) the Earth.”

Kunti is, therefore, the Woman or creative energy of our planet Earth; and we have shown that Woman is an emblem of Prakriti. Kunti is thus the Prakriti of the pure Sankhya, based on the creative character of Food; and we are told in the Upanishads that Food and Earth are often identified (MM. II, 226).

Pritha.—Kunti is also called Pritha, which is derived from the same root as Prithvi or our planet Earth.

21. THE BIRTH OF KARNA.

KARNA, GRAIN, OR SEED.—We have observed that the Vegetable Kingdom is the eldest child of our planet Earth. But all vegetable matter arises out of Seed; and so we might say that grain, corn, or seed,—the essence of the Vegetable Kingdom and the basis of all Food,—should be personified as a Man. That is Karna.

Karna.—One of the dictionary meanings of the word Karna is “grain furnished with chaff” (MWD. p. 256), that is, seed or grain fit not only for food, but for cultivation too. 1

1. There appears to be an obvious affinity between the words corn, grain, kernel, and Karna.

According to the method of Letter-analysis Karna (Ka, r, na) means “(na) physical energy of the Heart, associated with (r) the Senses of Action, (ka) conceived as the first creative energy of life.”

Now we have explained that Food is transformed into *semen virile* or the physical energy of the Heart; and it is on its creative character that the pure Sankhya system is based. We have shown that this system is also based on the character of the Senses of Action, and holds that Prakriti is the supreme creator of life (MM. II, 165, *seq.*). This means that Karna personifies the pure Sankhya system, in respect of the creative character of Food.

THE BRAHMANA'S MANTRA.—We have shown that Prakriti is conceived as creative in its own character in the pure Sankhya; and so if Kunti personifies Prakriti in this system, she should be conceived as creative in her own right. Corresponding to this we are told that a Brahmana had given her the power to call up at will any one she liked to have children by.

But the real truth is that Prakriti cannot create in her own right. She can do so only through the power of God; and so, while Kunti cannot have any association with her “husband,” she has the power to invoke any god she likes to beget children.

KUNTI INVOVES THE SUN.—We have said that the Vegetable Kingdom is created before the Animal Kingdom on our planet Earth. Now we are told in the Upanishads that the great Creator *brooded* over the waters, from which, thus brooded on, arose Food (SBE. I, 240; XV, 28). Now the

word for “brooding” in the text is Tapas, which also means “heat,” the special characteristic of the Sun. Corresponding to this we must have the Sun in order that Seed or Grain should be born. And so we are told that Kunti invoked the Sun when she was a maiden, and out of her union with him was born Karna; but she continued to be a virgin even after this.

The Sun.—It might be of interest to note that one of the words used for the Sun in the context is Tapana, which is akin to Tapas or “brooding.” The Sun is said to be the “father” of Karna; and this means that all Grain or Seed is born of the energy of the Sun. In other words, when the Sun shines on our planet Earth (Kunti), Grain or Seed (Karna) is born. But this Grain cannot become manifest unless there is Water; and so, as we shall see in the Story, Kunti throws her “son” into water as soon as he is born.

THE ARMOUR AND EAR-RINGS OF KARNA.—Karna means Grain fit for food as well as cultivation. Now we are told that Karna was born encased in a natural armour, and his face was brightened by ear-rings. This gives us the form of grain or seed as it actually is. It has a rind or hard case to cover it; and, as the seed grows into a tree, the latter has a bark to protect it. That might be said to be their natural armour. Then we notice that the Seed appears like an ear-ring in one form or another. Or, we might say that ear-rings are usually made after the form of some or the other kind of seed.

Armour.—The word for Armour in the text is Kavacha, which means “bark or rind” (MWD).

p. 264). That is the natural armour of all seeds and trees, or the Vegetable Kingdom; and so is it of Karna.

Ear-rings.—The word for Ear-ring in the text is *Kundala* (*Kun* for *kuna*, and *dala* for *dala*), meaning “(*dala*) a branch (*kuna*) bearing fruit.”

We are told that Karna had ear-rings; and this literally means that Grain or Seed (*Karna*) grows into a branch of a tree, and bears fruit.

KUNTI THROWS KARNA INTO WATER.—The Upanishads tell us that all Food is produced from Water (SBE. I, 94); and we see from experience that it must have water in order to grow. We place it in the soil or the Earth (*Kunti*) and, unless it is soaked in water, it cannot grow. We have trees and forests not only on our planet Earth, but in the sea as well; and in all cases they must have water to grow. Corresponding to this we are told that Kunti threw her son Karna into water as soon as he was born.

Water or Prakriti.—We have explained that Water is symbolic of Prakriti; and when Ganga throws her seven sons into water, it implies that she assigns them to Prakriti or indicates that they belong to a Prakritic system of thought. The same line of thought applies to Karna too. We have shown that Food is transformed into *semen virile* or the physical energy of the Heart, corresponding to which we have the idea of the creative energy of Prakriti, on which the pure Sankhya system is based. The throwing of Karna into Water implies that he belongs to a system of thought based on Prakriti. In other words, he personifies the Sankhya system in respect of the creative character of Food.

KUNTI REGAINS HER VIRGINITY.—The pure Sankhya holds that Prakriti creates without the aid of Purusha or God. Indeed, the Purusha in this system is not God, but the individual Soul; and so Kunti, the Prakriti of this system, can have no physical contact with any Purusha or “husband.” We are told that she regained her virginity after her association with the Sun; and this corresponds to the association of our planet Earth (Kunti) with the Sun. The Sun creates life on the Earth, and yet the latter is a “virgin” for ever. She yields Food without end, and in the Upanishads the Earth and Food are often identified (SBE. I, 96-97).

KARNA IS BROUGHT UP BY ADHIRATHA AND RADHA.—The next point in connection with Food is that it supports the body, and we are told in the Upanishads that the body depends on or is rooted in food (SBE. I, 99). Indeed, we might say that we take food because we are anxious for the preservation of the body. This “anxiety for the body” is Adhiratha, who is said to have taken Karna (Food) out of water, and brought him up as his son.

Adhiratha.—The word Adhiratha (Adhi, ratha) means “(adhi) anxiety regarding (ratha) the body.” We have explained that “ratha” or “car” in the Upanishads refers to the body (SBE. I, 233; XV, 12, 294). Karna or Food is preserved because of “anxiety for the body” (Adhiratha).

The Suta Class.—Adhiratha is said to belong to the Suta class; and the word is usually understood to mean “a charioteer.” Now we are told in

the Upanishads that the body is the chariot, and the Mind or Buddhi its charioteer (SBE. XV, 12, 294). In this connection we might say that it is Mind or Reason (Buddhi), or our thought that makes us anxious for the preservation of the body (Adhiratha as a *Suta*). In other words, when we think or use our intellect, we see the necessity of preserving the body by means of Food.

The word *Suta* also means “born, engendered;” and Adhiratha as a *Suta* would mean that “those who have anxiety for the body (Adhiratha) are the creatures born (*Suta*).” In other words, all creatures have anxiety for the preservation of the body. It is an instinct with them.

RADHA.—Again, we eat food in order to be able to live and act, and to succeed in the work of our life. This is Radha,—the “desire to thrive in our work,” who is the “wife” or intimate associate of Adhiratha,—or “anxiety for the preservation of the body.”

Radha.—*Radha* (*Radh, a*) means “(*a*, sign of feminine gender, Woman being regarded as Prakriti or an instrument of creation) creative energy (*radh*) to thrive or succeed in work.” In other words, if we wish to live, we must preserve the body (Adhiratha); then, in order to live, we must act, for without that even the barest existence will be impossible (BhG. III, 5); and then we wish to thrive or succeed in our work (*Radha*). For all this we must have Food (Karna); and so we are told in the Bhagavad Gita that all creatures arise from Food, and Food is closely allied to Sacrifice or creative and selfless Action (III, 14-15).

Radha as a Gopi, beloved of Krishna.—*Radha* is also the name of the beloved Gopi or Cowherdess

of Krishna, the supreme Creator of the universe. But in this case Radha would signify Prakriti or universal Nature, and it is this that is beloved of God. In other words, God loves Prakriti or Nature; and it is out of this love that the universe evolves.

Radha.—One of the many meanings of the word Radha is “lightning” (MWD. p. 876) which, as we have explained, refers to Electric or Super-electric energy, corresponding to the energy of the Mind or the Heart (MM. I, 166, n. 2). We have also shown that this Super-electric energy refers to the Soul in its Purushic or positive aspect, and to the physical energy of the Heart or *semen virile* in its Prakritic or negative aspect (MM. II, 78-79). The latter again is the creative energy of Prakriti or Nature according to the Sankhya. Now Radha, as “lightning” refers to the physical energy of the Heart, or the creative energy of Prakriti; that is, all manifest Nature or life. And it is this that is beloved of Krishna or God.

Radha and Karna.—Radha as “lightning” refers also to the energy of the Mind, and Karna is Food; and we are told in the Upanishads that the subtlest portion of Food becomes the Mind (MM. II, 228, n. 1). This gives us a further connection between Radha and Karna.

KARNA WORSHIPS THE SUN.—We are told that Karna worshipped the Sun, and when his back was heated with its rays, he could refuse nothing to the Brahmanas.

In this connection we are told in the Upanishad that “herbs are produced on the Earth, and Agn (Sun) makes them ripe and sweet” (SBE. I, 211) We actually see that all seed, fruit, or the Vegetable Kingdom is made ripe and sweet by the

Sun, and it is then that it supports life. Corresponding to this we are told that Karna (Seed) worshipped the Sun till his back was heated with its rays (it became ripe); and then he satisfied the wants of Brahmanas or all those who need it to do their work intelligently in life. In other words, grain or seed, when it becomes ripe and sweet, supports life and satisfies the wants of those who partake of it.

THE CHARACTER OF KARNA.—The different points in connection with Karna may now be summarized as follows:—

(1). When the Earth (*Kunti*) is heated by the Sun, Seed or Grain is born. The Seed may, therefore, be said to be a form of the Earth itself, and so in the Upanishads the two are often identified.

(2). But Seed cannot sprout unless it is placed in water or soil soaked in water (Karna is thrown into water by *Kunti*). Hence we are told that all Seed, the basis of all Food, comes out of Water.

(3). All seeds and trees, or the whole Vegetable Kingdom, is supplied by nature with a rind or bark, which serves as its armour or protection. All seed has power to grow into a tree, which has branches, and bears fruit, having the appearance of an ear-ring (Karna has a natural armour and ear-rings).

(4). We eat food because we are anxious to preserve our body (*Adhiratha*), and because it enables us to thrive and succeed in our work (*Radha*).

(5). All seed or grain becomes ripe and sweet through the heat of the Sun, and then it satisfies the wants of those who wish to live and work in life (Karna worships the Sun and can refuse nothing to the Brahmanas).

KARNA IN THE EPIC.—We have shown how the story of the birth of Karna is nothing but a description of Food as it is given in the Upanishads and other sacred books; and we shall see in the course of these pages how all that refers to him in the Epic may be rendered in terms of Food and the pure Sankhya system based on its creative energy. He becomes the lord of the kingdom of Anga, because it is Food that builds up the body, and the literal meaning of the word Anga is “the body.” As we shall see, the five Pandava brothers personify five parts of one Man; and so the hostility between them and Karna corresponds to that between Food and the Eater of Food, for Man is the highest manifestation of the Animal Kingdom,—the Eater of Food. Of the five Pandava brothers Arjuna personifies Prana or vital Breath as the energy of Action and the vehicle of the Soul; and the hostility between Arjuna and Karna is the greatest and it is Arjuna alone who can “slay” Karna, because Food can be grasped by Breath or Prana alone (MM. II, 227, n. 2). Then we are told that Trees (Vegetable Kingdom) have life and are not inanimate. They have space and heat within them; they have perception of touch, sight and smell; they draw water by their roots; they suffer disease and can be cured; and they are subject to

pleasure and pain.¹ In other words, the Vegetable Kingdom functions in almost the same manner as the Animal Kingdom; and so Karna is able to perform the same feats of strength in the Tournament as Arjuna himself. Then we are told that eating Food is an act of Sacrifice offered to *Prana* or the Soul (MM. II, 227, n. 4). Karna may, therefore, be said to be capable of making this Sacrifice, and so is competent to win Draupadi, who, as we shall see, is a symbol of Sacrifice. But he cannot win her because this Sacrifice cannot be performed without the Soul or the Eater of Food. Hence it is the Soul of Man (Arjuna) alone who can win Draupadi. Then Karna insults Draupadi in the Assembly Hall of the Kauravas, and the whole idea is to be understood in the light of the Sankhya system which he personifies. Then we are told that Karna, in order to please Duryodhana, conquered the whole world; and the Sacrifice that was offered in this connection was with the Golden Plough. This implies that the whole world is dependent on Food; for "by Food we conquer this world, by Food we conquer the other," it is said (SBE. I, 204); and it is by means of cultivation or Sacrifice (creative action) made through the Plough that the Seed becomes creative, reproduces itself, and so makes a Sacrifice. Thus we shall see that the whole story of Karna in the Epic is nothing but a description of Food, Seed, or the Vegetable Kingdom, as it is given in the Upanishads and other Sacred Books of the Hindus.

1. MBh. *Santi P.* XII, clxxxiv; MM. III, 253.

CHAPTER IV

THE FIVE PANDAVA BROTHERS OR THE BIRTH OF MAN

22. *Pritha and Pandu.* 23. *Pandu and Madri.* 24. *The Five Sons of Pandu.* 25. *The Death of Pandu and Madri.* 26. *The Death of Satyavati and Ambalika.*

A SUMMARY.

AFTER describing the birth of the Vegetable Kingdom, it is necessary to describe the birth of the Animal Kingdom, and personify it as Man.

But we have to see how Man can rise from Jainism or Sankhya-Nyaya to higher forms of thought; and so he must be born as a son to *Pandu* who personifies this system.

But before we consider the birth of Man, *Pandu* must have an appropriate Prakriti or “wife.”

We see that he personifies Sankhya-Nyaya; and so he must have two forms of Prakriti, or two “wives.”

The Prakriti of the pure Sankhya is *Kunti*; and so he is married to her. (*Pritha and Pandu*).

After this he must have the Prakriti of Nyaya, and that is *Madri*. (*Pandu and Madri*).

We have explained that Man must take his birth in the house of Pandu who personifies Jainism or Sankhya-Nyaya (MM. II, 345, n. 1). But there are two main divisions in the body of Man, (1) the trunk from the crown of the head to the organ of excretion, and (2) the arms and legs. In animals the arms correspond to fore-legs, and legs to hind-legs ; and even if these be severed, the animal will continue to live. We might, therefore, represent the former as born of one mother, and the latter of another. These are the sons of Kunti and Madri.

Then we may divide the trunk of Man into three parts. At the crown of the head is centred Buddhi; at the brows is the Mind; and then we get the organs of the Senses,—the ears, eyes, etc., which function through the action of Breath or *Prana*, and it for this reason that they are all called *Pranas* in the Upanishads (MM. II, 224, n. 4). The three divisions of the upper part of the body are, therefore, Buddhi, Mind, and *Prana*; and these are the three sons of Kunti,—Yudhishthira, Bhima, and Arjuna.

Then we have to personify Arms and Legs, which appear to be like twins; and these are the two sons of Madri,—Nakula and Sahadeva.

Thus we see that the body of Man may be divided into two sections,—the head and the trunk, and arms and legs. The first of these may be subdivided into three, and the second into two parts; and this gives us the three sons of Kunti and two of Madri. (The Five Sons of Pandu).

Man is now born in Sankhya-Nyaya or as a Jaina; and so there is no further need to personify this system through *Pandu*. He, therefore, goes out of the picture and passed away.

In the same manner there is no further need of *Madri*, the Prakriti of Nyaya, for there is already *Gandhari* who personifies this system. And so *Madri* too passes away. *Kunti* personifies the Prakriti of the pure Sankhya, and so she remains. (*The Death of Pandu and Madri*).

We have shown that the system of thought, based on the creative character of Prakriti, is Sankhya-Nyaya-Vaisesika, corresponding to which we have Buddhism and Jainism as systems of religion. In order to understand the creative character of Prakriti, we need to grasp its idea mainly in these three systems,—Sankhya, Nyaya and Vaisesika. These are *Kunti*, *Gandhari*, and *Ambika*. There is no further need for the Prakriti of other systems, and so the Prakriti of Saivism or Yoga-Vaisesika-Nyaya, and of Nyaya,—that is *Satyavati* and *Ambalika*—pass away. (*The Death of Satyavati and Ambalika*).

22. PRITHA AND PANDU.

PRITHA AND PANDU.—We have shown why it is necessary that Man should be born as a Jaina, so that we might see how he can rise to higher systems of thought. Jainism corresponds to Sankhya-Nyaya, and is personified by *Pandu*; and so *Pandu* must be associated with Prakriti or a “wife” in both these systems. We have observed that

Kunti is the Prakriti of the Sankhya, and so Pandu is married to her first of all.

23. PANDU AND MADRI.

PANDU AND MADRI.—After the pure Sankhya, Pandu must be associated with the Prakriti of Nyaya to complete his idea as the Purusha of Sankhya-Nyaya. The Prakriti of Nyaya is Madri, and so after his marriage with Kunti, he is wedded to her too.

Madri.—Madri is the feminine form of Madra which means “of Madra,” and Madra (Ma, dra) means “(dra for dra, MWD. p. 500) to run to (ma) the Senses of Knowledge, the basis of Nyaya.” Madra signifies, therefore, the Nyaya system of thought; and, as Woman personifies Prakriti, Madri, the feminine of Madra or Madra (MWD. p. 808), is the Prakriti of this system.

Salya.—Salya is the brother of Madri, and he personifies Sankhya-Nyaya or Jainism like Pandu. The word Salya (Sa, l, ya) means “(ya) he who personifies (1) the ten objects of the Senses in relation to (sa) the Senses of Knowledge.”

We have explained that the Senses of Knowledge constitute the basis of Nyaya, while the five Senses of Action and their five objects,—making ten, would refer to the pure Sankhya. Salya personifies, therefore, Sankhya-Nyaya or the Jaina system of religion.

24. THE FIVE SONS OF PANDU.

THE POWER OF KUNTI.—We have now to see how Man is born as a Jaina, that is, in the Sankhya-Nyaya system of thought. His father

must, therefore, be *Pandu*, the Purusha of this system. But the Purusha in this system cannot create. The Sankhya has no place for him, and the Nyaya holds that he is but a spectator of the work of Prakriti. The chief creator in this system is Prakriti; and we have two forms of it,—the Prakriti of the Sankhya and of Nyaya, or *Kunti* and *Madri* respectively. Both of them can create; but the Prakriti of the Sankhya, *viz.*, *Kunti*, is more creative than the Prakriti of Nyaya or *Madri*. *Kunti* is also our planet Earth, and so it would be convenient to regard her as the chief creator of Man; for then we shall see how the Vegetable Kingdom (*Karna*) and the Animal Kingdom (*Pandavas* or Man) both take their birth on Earth, and mark by what stages Man can rise from the system of his birth to higher forms of thought. The birth of Man should, therefore, take place through the power of *Kunti*.

THE SHARE OF KUNTI AND MADRI.—We have explained that all creatures born from the womb have an upper and a lower part, the former extending from the crown of the head to the organ of excretion, and the latter consisting of legs. In Man the arms correspond to the fore-legs of animals, and the legs to hind-legs (MM. II, 345, n. 1). These two parts are quite separate and apart, and a creature would still continue to live even though deprived of the lower part or legs (arms and legs in the case of Man). And so, in order to distinguish between them, we might say that the upper part is created by one mother, and the lower by another.

In this connection we have explained that we have to show that Man is born on our planet Earth, and in the Sankhya-Nyaya or Jaina system of religion. The most important part of Man, therefore, is born of Kunti, who personifies Earth and Prakriti of the Sankhya; and so it would be convenient to represent his upper part, extending from the crown of the head to the organ of excretion, as born of her; while the arms and legs may be said to have been created by Madri.

THE THREE SONS OF KUNTI.—We have explained that the ancients believed that the different energies of Man are centred in different parts. Among the senses, it is the ears alone that can hear, and the eyes alone that can see; and so each organ of sense has its own function to perform, and its definite place in the constitution of the body. In the same manner the place of the Mind is the brow, and of Buddhi the crown of the head, while the Soul dwells in the Heart within (MM. I, 155-156; MM. II, 345-346). Now we have to represent the upper part of Man, extending from the crown of the head to the organ of excretion. The crown of the head is Buddhi, the brow is the Mind, and then we get the organs of the Senses of Knowledge and Action, from the ears downwards. All these function through the energy of Breath or Prana, and so they are all called *Pranas* in the Upanishads (MM. II, 224, n. 4). As *Prana* is also the vehicle of the Soul, it would be convenient to divide the upper part of Man into three parts,—Buddhi, Mind, and *Prana* or Breath; and

the last would include the Senses and the idea of *Prana* as the vehicle of the Soul. The idea of Buddhi and Mind is clear enough (MM. I, 65-68); but, if we understand *Prana* or Breath in this comprehensive way, it can include all ideas of the Soul in the light of the different systems of Hindu Philosophy (MM. II, 222-225). Then, as Man has to ascend from the lowest to the highest scale of thought, we can examine the evolution of the idea of Soul according to each as something different, and yet having something that is common to all.

Thus we have to represent the three parts of the upper division of Man,—Buddhi, Mind, and *Prana* or Breath, having Kunti for their mother; and they are Yudhishtira, Bhima, and Arjuna respectively.

THE TWO SONS OF MADRI.—Then we notice that the lower part of Man consists of Arms and Legs. They are Nakula and Sahadeva, the twin sons of Madri; and we see that Arms and Legs are so alike in each part that they might easily be called twins. We shall presently see how all this can be explained in detail in the light of the Story of the Epic.

PANDU AS KING.—We are told that *Pandu* was chosen to be king in preference to Dhritarashtra, who was older than he. We have explained that *Pandu* personifies in general the whole range of Sankhya-Nyaya-Vaisesika,—the system of thought based on the idea of Prakriti as the chief creator of life, on which Buddhism and Jainism are based;

but as Nyaya-Vaisesika or Buddhism is personified by Dhritarashtra, Pandu personifies more particularly Sankhya-Nyaya or the Jaina system. This is convenient, because we have to show how Man can rise from Jainism to higher forms of thought (MM. IV, 47).

As we have to proceed from the known to the unknown, or the lower to the higher forms of thought, it is necessary that we should fix our attention first of all on Jainism or Sankhya-Nyaya; and so must follow Pandu in preference to Dhritarashtra as our "king."

HASTINAPURA.—We have explained that Pandu is "lord" of a system of thought based on the creative character of Prakriti; and so he is said to rule at Hastinapura which signifies the same thing.

Hastinapura.—The word Hastinapura (Hast for hasta, ina, a, pura) means "(pura) a city (a) associated with (ina) the master of (hasta) action or the number twentyfour."

The word Hasta means "Hand," which, as we have explained, is the instrument of Action (MM. I, 70), and so it may be said to signify Action. In the same manner Prakriti is derived from "kri" and signifies Action (MM. II, 116, n. 1). Hasta also means "a measure of twentyfour Angulas or fingers;" and this number is symbolic of the twenty-four topics of the Sankhya system (MM. I, 100). Hence Hasta may be said to refer to the Sankhya system of thought; and Hastinapura, or "the city of the lord of Hasta or the Sankhya system," may be said to refer to the next higher system, or Nyaya. Hastinapura is, therefore, the city of Nyaya, and

Pandu, as a representative of Jainism or Sankhya-Nyaya, rules in this city. So does Dhritarashtra, the chief representative of Buddhism or Nyaya-Vaisesika; and we see that Nyaya is common to both these systems of Philosophy and Religion.

Nagapura. — *Hastinapura* is also called *Nagapura* or the “city of Naga or the Elephant.” But the word Naga (N, a, ga) really means “(ga) the Senses of Knowledge (a) associated with (na) the Senses of Knowledge.” As the Senses of Knowledge are the basis of Nyaya, “the city of the Naga” is really the “city of Nyaya.” Thus we see that the idea of *Hastinapura* and *Nagapura* is exactly the same.

PANDU RETIRES INTO A FOREST.—We are told that, after a time *Pandu* retired into a forest. Now a Jaina, whether of the Digambara or the Svetambara school, holds that all life is born of Prakriti, and is an evil, and salvation lies in renouncing all kinds of activity. Hence *Pandu*, who personifies Jainism, renounces his kingdom, and retires into a forest.

DHRITARASHTRA RULES IN HIS PLACE.—When *Pandu* retires, Dhritarashtra rules in his place; and he personifies Buddhism. We have explained that the Hinayana school of Buddhism is almost the same as the Svetambara school of Jainism, and it holds that all life is created by Prakriti, and if God exists, he is either a spectator of Pra'kriti, or has, at best, but a small share in her work. But the Mahayana school of Buddhism gives a larger place to God as creator; and Dhritarashtra personifies both the schools of Buddhism. He believes,

therefore, in Action conceived as a Sacrifice, much more than Pandu; and so he cannot renounce the world as easily as that prince. Dhritarashtra, therefore, rules in Hastinapura, the city of Nyaya, after Pandu retires into a forest.

THE CURSE OF THE DEER.—*Pandu*, as we have explained, really personifies the whole range of Sankhya-Nyaya-Vaisesika, or both Buddhism and Jainism; and it is only because Buddhism is personified by Dhritarashtra, that he has chosen to represent Jainism alone (MM. IV, 47). But now he cannot change without changing his whole character and spoiling the unity of the idea of the Epic. He has to confine himself to Sankhya-Nyaya; and if he wishes to associate himself with the Vaisesika, he will lose his character, and so be of little use to us. He must in that case pass away or “die.” That is the idea of the “Curse of the Deer.”

It is said that *Pandu* shot a deer in company with its mate, and the latter cursed him, saying “death will overtake you as soon as you feel the influence of desire.” We have explained that Desire is the chief characteristic of the Mind (MM. I, 68, n. 3; 281, n. 7); and it is on the Mind that the Vaisesika system is based. If *Pandu* feels the influence of Desire, it means that he wishes to associate himself with the Vaisesika system, holding that all life is created out of the union of Purusha and Prakriti or the male and the female (MM. II, 140-141); and, as soon as he does so, he

loses his character as a representative of Jainism, and so must pass out of the picture or "die."

PANDU ADOPTS THE VOW OF CELIBACY.—*Pandu* personifies the two schools of Jainism, in neither of which has God or Purusha any active share in the creative work of life. In the Digambara school, corresponding to the pure Sankhya, there is no place for God in the scheme of the universe, while the Svetambara school regards him only as a spectator of the work of Nature or Prakriti. *Pandu* has to retain his character as personifying Sankhya-Nyaya; and, as he cannot have any creative contact with Prakriti or woman, he takes the vow of celibacy.

PANDU WISHES TO SEE BRAHMA —We have explained that *Brahma* is the supreme deity of Jainism and Buddhism, or Sankhya-Nyaya and Nyaya-Vaisesika (MM. II, 297. *seq.*); and so we are told that *Pandu* wished to see *Brahma*, the deity of his own system of thought.

THE SONLESS HAVE NO PLACE IN BRAHMA'S HEAVEN—*Brahma* is the deity not only of Sankhya and Nyaya, but of the Vaisesika too; and according to the latter Purusha and Prakriti are joint creators of life, and the universe may be said to be their issue. To have a son, therefore, implies belief in the creative character of God and acceptance of the Vaisesika system of thought ; and it is for this reason that a true Hindu is enjoined to have a son. If he has one, he cannot be a Jaina or believe that God (Purusha) has nothing to do with the creation of life. Hence, as *Brahma* is the

deity of the Vaisesika too, it is necessary to believe in this system or to have a son, in order to believe in that god. And so we are told that there is no place for the sonless in the heaven of Brahma.

PANDU WISHES TO HAVE SONS.—*Pandu* is really associated with the Vaisesika (MM. IV, 47); and so he wishes to have sons.

HE BEGS KUNTI TO CREATE.—But, for the moment, *Pandu* has chosen to personify Sankhya-Nyaya or Jainism; and, if there be any truth in this system, Prakriti, specially that of the Sankhya regarded as the sole creator of life, should be able to create. And so he asks Kunti, the Prakriti, of this system, to create.

KUNTI INVOKES DHARMA: THE BIRTH OF YUDHISHTHIRA.—But Prakriti, even in the Sankhya, cannot really create. It is only Purusha or God who can do so; but Prakriti may be endowed with this power at the hands of God himself, and then, with his *Maya* or creative energy, she can create. Kunti has, therefore, been given the power to invoke any one she likes with intent to create; and so she calls Dharma, and, through him, gives birth to Yudhishtira, who personifies Buddhi, the highest energy of Prakriti in the Sankhya.

Yudhishtira.—The word *Yudhishtira* is composed of *Yudhi* and *sthira*; and of these *yudhi* is the locative of *yudh* and *sthira* is used for *sthira* (MWD p. 855), and *Yudhishtira* is usually understood to mean “(*sthira*) firm (*yudhi*) in war.” But

the word really means “(sthira) firm (yudhi) in yudh;” and yudh (y, u, dh) means “(dh) Mind associated with (u) the Senses of Knowledge and (y) Buddhi.” Yudhishthira is, therefore, one who is “firm in Buddhi, associated with the Mind and the Senses of Knowledge;” and we have explained that Buddhi is usually associated with the Mind, and the latter with the Senses of Knowledge (MM. I, 65, 66, 68-70).

Dharma.—Dharma is said to be the father of Yudhishthira, and this word is frequently used in the different systems of Hindu Philosophy, signifying sometimes Buddhi and sometimes the Mind. Its older and Vedic form is Dharman (MWD. pp. 510, 512); and Dharman (Dhar for dhara, and man) means “(dhara) sustaining (man, the root of manas, the Mind) the Mind.” Thus we might say that Dharman refers to Buddhi, for it is Buddhi that “supports the Mind.”

Dharma is also said to be the god of Justice, and is personified in the Sacred Books as Indra, the god of Buddhi. Justice requires calm and deliberate judgment, and that is specially characteristic of Buddhi (MM. I, 65-66).

Dharma also signifies the Mind, and refers to the Vaishesika system of thought based on its character; and the very opening *Sutra* of this system begins with a reference to Dharma.

The idea of Dharma as signifying both Buddhi and Mind is in consonance with their character. The connection between Buddhi and Mind is close and intimate. Both refer to the power of thought. All knowledge arises out of the contact of the Senses with the objects of life, and then we ask the questions,— whence, whither and why ? The faculty that asks these questions is said to be the Mind. Then we try and solve these questions,

and the faculty that succeeds in answering them is said to be Buddhi. The difference between Buddhi and Mind has already been explained (MM. I, 68).

The Field of Dharma.—As Dharma refers also to the Mind, the basis of the Vaisesika, it may be of interest to note that the “Field of Dharma” would refer to this system of thought. We are told in the Bhagavad Gita that the armies of the Kauravas and Pandavas met in Kurukshetra, the Field of Dharma. Now Kurukshetra (Kuru, kshetra) means “(kshetra) the Field of (kuru) the imperative (necessity) of Action ;” and the meeting of the hosts in Kurukshetra signifies that they had both accepted the proposition that necessary actions must be performed. Then it is said that they met in the Field of Dharma, that is, the Vaisesika system of thought. In other words, they had both agreed that God and Nature combined create the universe. Proceeding from this, the Pandavas had to show that God is the supreme Creator of the universe and Nature is but a spectator of his work.

BHIMA.—After the birth of Yudhishthira, Kunti thought of Vayu, and out of her association with him was born Bhima, who personifies the Mind.

Bhima.—The word Bhima has a number of meanings in the dictionary. It is the name of Siva and Rudra, and is said to be one of the eight forms of Mahadeva (MWD. 758); and we have explained that Siva or Rudra personifies the Mind (MM. I, 388-392).

Vrikodara.—Bhima is also called Vrikodara (Vrika, udara) which means “(Vrika) Moon (udara) belly,—that is Moon-bellied ;” and we have pointed out that the Moon is a symbol of the Mind (MM.

I, 66, n. 6). This name of Bhima signifies that that hero refers to the Mind.

The Son of Vayu.—Bhima is said to be the son of Vayu, and we have explained that Vayu in the Vedas refers to vital Air or Prana (MM. I. 412-419). In what sense can Vayu or Prana be said to be the “father” of the Mind? In this connection it may be of interest to note that the Upanishads tell us that the Mind is fastened to Prana (MM. II. 232, n. 2); and that would appear to be the idea of Vayu as the father of Bhima in the Epic. The meaning is that it is Prana or Breath that controls the Mind; and this is an essential point in *Pranayama* or the art of Breath-control.

Duryodhana and Bhima.—It is said that at the time when Bhima was born to Kunti, Duryodhana was born to Gandhari; and this would appear to signify that both of them personify the same or almost the same idea. In this connection we have observed that Duryodhana personifies Buddhism or Vaisesika-Nyaya, based on the character of the Mind and the Senses of Knowledge. Now we are told that, as soon as the Mind is born, Ether is created too (MM. I, 43, n. 1; 68), and the Senses of Knowledge are associated with this element. In other words, the Mind is always associated with the Senses of Knowledge; and that is the idea of Duryodhana.

Duryodhana.—The word Duryodhana (Durya, u, dha, na) means “(Durya) a residence of (u, a particle of emphasis) emphatically (dha) the Mind and (na) the Senses of Knowledge.” Duryodhana signifies, therefore, the “residence” or meeting place of the Mind and the Senses of Knowledge, or Vaisesika-Nyaya on which the two schools of Buddhism are based.

ARJUNA.—After the birth of Bhima, Kunti thought of Indra, and of him was born Arjuna, who

personifies Breath or *Prana* as the energy of all Action in Man as well as the vehicle of the Soul.

INDRA IN THE VEDAS.—We have explained that Indra in the Vedas personifies Buddhi (MM. I, 339-357); and then we are told that Buddhi and the Soul are for practical purposes identified. (MM. I, 67, n. 3). Hence Indra is identified with Prajnatman or the self-conscious Soul in the Upanishads.¹ Again, the son is said to be the image of his father in the sacred books, and so father and son are often identified. Hence Arjuna, like Indra, may be said to personify the self-conscious Soul. But, as Breath or *Prana* is the vehicle of the Soul, and we understand the Soul first of all through *Prana*, Arjuna is to be understood first of all as *Prana* or Breath, and then as the Soul.

Dhananjaya.—Dhananjaya is one of the many names of Arjuna, and the word means “a vital breath” (MWD. p. 508); and that is exactly the idea of Arjuna as we have explained.

THE IDEA OF ARJUNA IN THE EPIC.—Arjuna signifies Breath or *Prana*, and each system of thought has its own conception of *Prana*. The Sankhya conceives of it as something physical, more or less in the light of the element Air and the

1. Indra says “I am *Prana*.” (Ait-Ar. Up. II, ii, 3, 4; SBE I, 219). In the same Upanishad Indra is again associated with *Prana* (*Ibid.* p. 228). Then again Indra says, “I am *Prana*; meditate on me as the conscious Self (Prajnatman)” (Kaush. Up. III, ii; SBE. I, 294). Finally we are told that *Prana* alone is the conscious Self (*Ibid.* p. 295). This explains the connection between Indra, *Prana*, and the Soul in the Upanishads.

physical energy of Action; while Vedanta regards it as the vehicle of the Soul, and all other systems in the light of their own basic idea and energy (MM. II, 222-225). And so we might say that, beginning with the physical idea of Prana as Air, we rise to its conception as pervading the Senses of Knowledge and Action, as controlling the Mind, as the receptacle of Buddhi, and finally as the vehicle of the Soul. And so is Prana identified with the Soul in the end. This is the idea of Arjuna in the Epic, and this too is the history of the evolution of Man, rising from the physical basis of life (Sankhya) to perfect consciousness of the Soul (Vedanta); and it is this that is pictured in the Mahabharata, having Arjuna for its hero.

NAKULA AND SAHADEVA.—Then we are told that, at the instance of Madri, Kunti thought of the two Asvins for her, and of them were born the twins Nakula and Sahadeva. They personify the Arms and Legs of Man.

THE TWO ASVINS.—We have explained that the two Asvins in the Vedas personify two aspects of Ether, characterized by elliptical and wave motion respectively. These we have for convenience' sake called Purushic and Prakritic Ether in the First Volume, corresponding to which we have the Senses of Knowledge and Action, and the Sankhya and Nyaya systems of thought (MM. I, 361-371; II, 148-180). Ether, as we have explained, is characterized by Motion; and the instrument of motion in animals is their Legs. The chief species

of the viviparous or those born of the womb have two fore-legs and two hind legs: and these in Man correspond to arms and legs respectively. These are personified by Nakula and Sahadeva; and, as arms and legs correspond to each other in every part and so may be said to be twins, Nakula and Sahadeva are also described as twins.

THREE SONS OF KUNTI AND TWO OF MADRI.—We have observed that the body consists of two parts, the upper and lower,—the former extending from the crown of the head to the organ of excretion, and the latter consisting of arms and legs in Man. To distinguish between these two parts, we have two mothers of Man, Kunti and Madri. Then the first part of Man is divided into three parts,—Buddhi, centred in the crown of the head, Mind centred in the brows, and Prana or Breath pervading all the Senses from the ears to the organ of excretion and also as the vehicle of the Soul. This completes the upper part, and its three divisions are personified by Yudhishtira, Bhima and Arjuna, the three sons of Kunti. After that we get the lower part, consisting of arms and legs, and these are personified by the two sons of Madri, Nakula and Sahadeva.

THE FIVE PANDAVA BROTHERS OR THE BIRTH OF MAN.—Thus we see that the five Pandava brothers are but five parts of one Man, and they are born as a child is born, head foremost. When a child is born, the first thing to appear is the crown of the head, the place of Buddhi (MM. I, 155; II, 345-346), and that is Yudhishtira.

Then the brow appears, and that is the centre of the Mind, or Bhima. After that we get the organs of the Senses from the ears downwards, through which Breath or Prana passes, and that is Arjuna. Then we get arms and legs, and they are Nakula and Sahadeva.]

THE PANDAVA BROTHERS IN THE EPIC.—Thus we see that Man, consisting of five parts, is born on this Earth (*Kunti*), and he is said to be the child of (*Pandu*) Sankhya-Nyaya or the Jaina system of religion. The Story of the Mahabharata is nothing but an account of the progress of Man from the system of his birth (Jainism) to higher forms of thought, culminating in Vedanta; and we shall see in the course of these pages how this is so.

25. THE DEATH OF PANDU AND MADRI.

THE DEATH OF PANDU.—We have explained that *Pandu* personifies Sankhya-Nyaya-Vaisesika or both Buddhism and Jainism; but, as Buddhism is personified by Dhritarashtra too, *Pandu* is confined to Jainism alone.

Now we have the five sons of *Pandu* or Man born in the Jaina system, and so there is no further need for *Pandu* to remain. Hence he must go out of the picture or “die.”

Then we have seen that *Pandu* really personifies Sankhya-Nyaya-Vaisesika; but so far he has played the role only of Sankhya-Nyaya. It is now time that he personified the Vaisesika too. This is all the more necessary because he has got

"sons" and this system holds that the universe is the child of the union of Purusha and Prakriti; and so whenever a person has a son, he may be said to have accepted the Vaisesika system of thought.

Now we have explained that the Vaisesika is based on the creative nature of the Mind, which is characterized by Desire; and so when *Pandu* refers to this system, he comes to be filled with Desire, and seeks association with *Madri*, the Prakriti of Nyaya. He cannot have any association with *Kunti*, the Prakriti of the Sankhya, because the latter has no place for Purusha or "husband" in its scheme; but Nyaya has a place for him, however small, and so *Pandu* desires the company of *Madri*.

But, though *Pandu* really personifies Sankhya-Nyaya-Vaisesika, he has all the time confined himself to Sankhya-Nyaya; and so he cannot take to the Vaisesika without losing his character. If he does so, he ceases to be what he has been all along; and so we are told that, when he was filled with desire for *Madri*, the curse of the deer came to pass and he died.

THE DEATH OF MADRI.—*Madri* is the Prakriti of Nyaya, and that is personified by *Gandhari* too. So long as *Pandu* was alive, he had to be associated with both Sankhya and Nyaya systems of thought, and so had two forms of Prakriti. But after his "death" there is no further need for *Madri* to represent Nyaya, which has its Prakriti in *Gandhari*, and so *Madri* is said to follow her

lord in death. Kunti cannot do so, because we must have the Prakriti of the pure Sankhya, and there is no one else to take her place.

THE PANDAVAS IN HASTINAPURA.—Man (*Pandava* brothers) is born in Sankhya-Nyaya or Jainism, and so he is brought to Hastinapura, the city of Nyaya or the *Svetambara* school of Jainism. It is there that our Story will begin, because the ancients believed that it was impossible for a man to accept the pure Sankhya or the *Digambara* school of Jainism, that is, remain an atheist. Agnosticism was something more logical as well as more difficult to combat, and so even Jainism, in its *Svetambara* school, bases itself on this system. Man comes, therefore, to Hastinapura or the Nyaya system of thought, and is welcomed as befits his birth and rank.

26. THE DEATH OF SATYAVATI AND AMBALIKA.

THE DEATH OF SATYAVATI.—*Satyavati* is the Prakriti of Saivism or *Yoga-Vaisesika-Nyaya*. Of these the first or *Yoga* has little use for Prakriti, for it holds that the universe is created by God, and Prakriti is almost a spectator of his work. Two forms of Prakriti, therefore, remain—of *Vaisesika* and *Nyaya*. Of these *Ambika* personifies the first, and *Gandhari* the second; and *Satyavati*, having no further use for us, passes away.

THE DEATH OF AMBALIKA.—*Ambalika* personifies the Prakriti of *Nyaya*; and, as we have *Gandhari* now, there is no further use for *Ambalika*, and so she too retires from the scene and passes away.

THREE SURVIVING WOMEN.— We have now only three women who survive,— Ambika, Gandhari and Kunti—and they personify Prakriti in her three principal forms,— Vaiseshika, Nyaya and Sankhya respectively; and we have shown that the system of thought based on the creative character of Prakriti is Sankhya-Nyaya-Vaiseshika to which Buddhist and Jaina systems of religion correspond. These are the three forms of Prakriti in her creative character, more active than Purusha or God; and, as we have to deal with Jainism and Buddhism at first, these are enough for our purpose at present, and so they alone survive.

CHAPTER V
KRIPA AND DRONA
OR
THE TEACHERS OF JAINISM AND BUDDHISM

27. The Story of Kripa. 28. The Story of Drona. 29, Asvatthaman.

A SUMMARY.

WE have personified Purusha and Prakriti in the different systems of Philosophy. We began with Saivism, and then went down to Buddhism and Jainism, and then we saw how they are connected together. We have Vyasa, Vidura, Bhishma and Karna as the Purushas of Yoga, Vaisesika, Nyaya and Sankhya respectively, while Buddhism or Nyaya-Vaisesika is personified by Dhritarashtra and his sons, and Man (the five Pandava brothers) is born in Jainism or Sankhya-Nyaya. In the same manner we have personified Parkriti in the different systems of thought; and Ambika, Gandhari and Kunti represent it in the three systems based on its creative character,—viz., Vaisesika, Nyaya and Sankhya.

It is necessary to know something more about these systems of Philosophy, and so we might personify their teachers or Acharyas. Of these Vyasa personifies Yoga, and the Vaisesika,

Nyaya and Sankhya remain. Beginning at the bottom of the scale, we have the Sankhya, holding that there is no place for God in the scheme of the universe, and that all creation arises out of the action of Nature or Prakriti. But the logical conclusion of this is that we must renounce all kinds of actions, born as they are of Prakriti, in order to make ourselves free from their bondage. But that is impossible if we wish to live, and so the ancients never regarded the pure Sankhya as a satisfactory scheme in itself, and linked it up with Nyaya, holding that necessary actions should be performed as a Sacrifice; and this gives us Sankhya-Nyaya on which are based the two schools of Jainism. The Acharya or teacher of this system is Kripa. (The Story of Kripa.)

After Jainism we have Buddhism, based on Nyaya-Vaisesika, and its teacher or Acharya is Drona, personifying the association of the Mind with the Senses of Knowledge on which this system is based. (The Story of Drona).

After personifying these two systems, it is necessary to show the connection between them. We see that Buddhism (Vaisesika-Nyaya) is based on the character of the Mind and the Senses of Knowledge, while Jainism (Sankhya-Nyaya) is based on the character of the Senses of Knowledge and Action. Now the Mind is really associated not only with the Senses of Knowledge, but those of Action too; and so, if we extend the idea of the Mind to the Senses of Action, we get the link between the two systems. This is

Asvatthaman, personifying the association of the Mind with the Senses of Knowledge. (Asvatthaman).

27. THE STORY OF KRIPA.

KRIPA.—As we have observed, Kripa is the teacher or philosopher of Jainism or Sankhya-Nyaya.

Kripa.—The word *Kripa* (*Kri, pa*) means “(pa) the five Senses of Action in relation to (*kri*) Action.” As the Senses of Action form the basis of the Sankhya, *Kripa* personifies this system.

KRIPI.—It is said that *Kripi* was the sister of *Kripa*; and so she too would refer to the Senses of Action, and personify the Prakriti of the Sankhya.

KRIPA AND KRIPI AS CHILDREN OF SARADVAT.—*Kripa* and *Kripi* are said to be the twin children of Saradvat, the son of Gautama. Saradvat, as the son of Gautama, signifies that he refers to the Nyaya system of thought; and *Kripa* and *Kripi*, as his twin children, being descended from him, personify one system lower than their father, *viz.*, Sankhya.

Gautama.—The word *Gautama* means “of Gotama;” and *Gotama* (*Go, tama*) means “(tama, sign of superlative degree) the best *Go*;” and “*Go*” (*Ga, u*) means “(u) the Senses of Knowledge associated with (*ga*) the Senses of Knowledge.” We have explained that the Senses of Knowledge are the basis of the Nyaya system of thought; and so “*Go*” refers to this system. Hence “*Gotama*” or “*Gautama*” personifies Nyaya, and we have explained that the idea of Lord Buddha as

Gautama is exactly the same (MM. II, 312). Thus we see that "Saradvat" is a child of "Gautama" or Nyaya system of thought.

Saradvat.—The word *Saradvat* (*Sa*, *ra*, *d*, *vat*) means "(vat, showing possession) possessing (*d*) the Sacrifice of (*ra*) the Senses of Action and (*sa*) the Senses of Knowledge." *Saradvat* refers, therefore, to *Sankhya-Nyaya* or Jainism, based on the character of the Senses of Knowledge and Action; and of these Nyaya, as we have explained, holds that necessary actions should be performed as a Sacrifice. *Kripa*, the son of *Saradvat*, is, therefore, a child of this system of thought.

THE TWINS.—*Kripa* and *Kripi* are said to be twins. We have seen how the Senses of Knowledge and Action are created simultaneously (MM. I, 73, n. 1), and so they may be said to be twins. Indeed, it will be found on examination, that the twins in sacred literature generally refer to the Senses of Knowledge and Action. Such are the two Asvins, and such too are Nakula and Sahadeva. Again, we have shown that the systems of Philosophy based on the character of the Senses of Knowledge and Action are Nyaya and Sankhya respectively. Hence, as *Kripa* and *Kripi* are such twins, they should refer to the Purusha and Prakriti of these systems of thought. Hence *Kripa* is the Purusha of Nyaya; but we have shown that he is also the Purusha of the Sankhya; and so he may be said to personify the Purusha of Sankhya-Nyaya or the Jaina system of thought. *Kripi*, as we have seen, personifies the Prakriti of the Sankhya.

SARADVAT AND JANAPADI.—Saradvat is said to have been drawn towards Janapadi, and at her sight his vital energy came forth, out of which were born the twins Kripa and Kripi. Saradvat is the Purusha of Sankhya-Nyaya or Jainism, and Janapadi is Prakriti of the same system of thought; and so out of their association, however nominal, are born the twins who personify the Purusha and Prakriti of these system.

Janapadi.—Janapadi is the feminine of Jana-pada (*Ja, na, pa, da*), meaning “(da) the Sacrifice of (pa) the Senses of Action and (na) the Senses of Knowledge associated with (ja) all things created or born.”

Janapadi is thus the Prakriti of Sankhya-Nyaya, based on the character of the Senses of Knowledge and Action; and we have shown how Nyaya understands the idea of Action as a Sacrifice.

Saradvat and Janapadi, being the Purusha and Prakriti of Sankhya-Nyaya, are drawn towards each other. But the Sankhya does not admit the necessity of Purusha (or God), while Nyaya regards him only as a spectator of the work of Prakriti. Hence Saradvat cannot have creative contact with Janapadi. He can only be a spectator of her work. And so we are told that he saw her, that is, he was a “spectator” of her. But, as we have shown, the real truth is that Prakriti cannot create by herself; it is Purusha alone who can do so. And so we are told that at the sight of Janapadi the vital energy of Saradvat came forth, out of which were born Kripa and Kripi.

SANTANU BRINGS UP THE TWINS.—We have explained that Santanu personifies the Purusha of Sankhya-Nyaya-Vaisesika or Buddhism and Jainism, and so he brings up Kripa and Kripi, referring to Nyaya and Sankhya systems,—as closely allied to what he signifies himself.

KIRPA AS A TEACHER OF THE PRINCES.—The sons of Dhritarashtra represent Buddhism or Vaisesika-Nyaya, while the five Pandava brothers (or Man) are born in Jainism or Sankhya-Nyaya. They have all to understand the Truth; and as they have to begin at the bottom of the scale, they must grasp the essence of Jainism or Sankhya-Nyaya first of all. Kripa, the Philosopher of this system, is, therefore, appointed as a teacher of the Princes, and they study this system with him.

28. THE STORY OF DRONA.

DRONA.—Drona is the Philosopher of Buddhism or Vaisesika-Nyaya; and, as after Jainism we must study Buddhism, he is appointed teacher of the Princes after Kripa has done his work.

THE SON OF BHARADVAJA.—Drona is said to be the son of Bharadvaja, who refers to the idea of the Mind in relation to Prakriti, that is, the Mahayana school of Buddhism, based on the character of the Mind or the Vaisesika, holding that, though Purusha and Prakriti are united together for purposes of creation, the share of Prakriti is greater than that of Purusha. Drona, as the son of

Bharadvaja, would personify this idea. In other words, he represents the Mahayana school of Buddhism.

Bharadvaja.—The word Bharadvaja (Bha, ra, d, va, aja) means “(aja) unborn (va) Prakriti associated with (d) Sacrifice, and (ra) the Mind related to (bha) Prakriti.”

Bharadvaja signifies, therefore, the idea of the Mind associated with Prakriti, that is, the Vaisesika system on which the Mahayana school of Buddhism is based. We have seen how this system admits the necessity of Action performed as a Sacrifice (MM.II,318, *seq.*)

Drona, as the son of Bharadvaja, represents the same idea; that is, he personifies the Mahayana school of Buddhism.

BHARADVAJA AND GHSTITACHI.—We are told that Bharadvaja saw an *Apsara* or nymph Ghritachi, when his vital energy came forth, out of which was born Drona. Ghritachi personifies the Prakriti of the Vaisesika, or the Mahayana school of Buddhism, and Bharadvaja is its Purusha. The two are naturally drawn towards each other, and out of their union, however nominal, is born Drona, who personifies the same system of thought.

Ghritachi.—Ghritachi (Ghrita, a, ch, i) means “(i, sign of feminine gender, Woman being regarded as a symbol of Prakriti or an instrument of creation) creative energy of (ch) the Mind (a) associated with (ghrita) Water or Prakriti.”

Ghritachi is, therefore, the creative energy of the Mind associated with Prakriti. In other words,

she is the Prakriti of the Vaisesika system of thought on which the Mahayana school of Buddhism is based.

THE CREATIVE ENERGY OF BHARADVAJA.—We have explained that the Mahayana school of Buddhism holds that Purusha and Prakriti together create the universe, but the share of Purusha or God is less than that of Prakriti. Hence Bharadvaja cannot be regarded as creative in respect of Ghritachi; he is more or less a spectator of her work, and so we are told that he saw her and was drawn towards her.

But Prakriti really cannot create, and it is Purusha alone who can do so. And so we are told that at the sight of Ghritachi the vital energy of Bharadvaja came out, out of which was born Drona.

DRONA.—We have observed that Drona, like his parents, personifies the energy of the Mind. But the Mind is often associated with the Senses of Knowledge, and is sometimes regarded as a sixth sense itself (MM. II, 233); and Drona refers to this character of the Mind. As we shall presently see, his son Asvatthaman personifies the association of the Mind with the Senses of Action; and, as the Mind is associated with these as well, this will complete its idea as a whole.

Drona.—The word Drona (D, ra, u, na) means “(na) Heart energy associated with (u) the Senses of Knowledge, (ra) Mind and (d) Sacrifice.”

In this connection we have explained that Heart-energy refers to the creative character of

Prakriti as in the case of Sarasvati. Drona personifies, therefore, the Mind, associated with Prakriti, that is, the Vaisesika in relation to the Mahayana school of Buddhism. This Mind is connected with the Senses of Knowledge, and understands the idea of Sacrifice or selfless, beneficent and creative Action; and we have seen that the Mahayana school admits the necessity of Action as a Sacrifice.

29. ASVATTHAMAN.

DRONA AND KRIPI : THE BIRTH OF ASVATTHAMAN.—Drona is married to Kripi, who refers to the Senses of Action, and out of their union is born Asvatthaman, who personifies the Mind on his father's and the Senses of Action on his mother's side. He refers, therefore, to the association of the Mind with the Senses of Action. Drona personifies the Mind as associated with the Senses of Knowledge only, and this leaves its idea incomplete ; for the Mind is associated not only with the Senses of Knowledge, but with those of Action too. What, however, is left incomplete in Drona, is completed in Asvatthaman,—who personifies the Mind associated with the Senses of Action. As the Senses of Action come after those of Knowledge, they may be said to include the latter ; and so Asvatthaman gives us a more complete idea of the Mind as associated with both the Senses of Knowledge and Action.

Asvatthaman.—The word Asvatthaman is really Asva-stha-man (MWD. p. 115), and means “(man, from which Manas or Mind is derived) Mind (stha) fixed to (asva) Horse or the Senses of Action.”

Asvatthaman personifies, therefore, the Mind in relation to the Senses of Action. We have explained that Asva means Horse which signifies the Senses, specially those of Action, in sacred literature (MM. I, 325, n. 3.)

A RESUME.—Thus we see that Kripa personifies Sankhya-Nyaya or the Jaina system of thought, based on the character of the Senses of Knowledge and Action, and the Princes study this system under him.

After him comes Drona, who refers to Vaisesika-Nyaya or the two schools of Buddhism, but more specially to its Mahayana part ; and he becomes the teacher of the Princes, and they study this system under him.

Kripa personifies the Senses of Knowledge and Action and Drona the Mind as associated with the Senses of Knowledge.

The idea of both is completed in Asvatthaman, who personifies the association of the Mind not only with the Senses of Knowledge, but with those of Action too.

CHAPTER VI

DRUPADA AND DRONA

OR

THE IDEA OF SACRIFICE IN JAINISM AND
BUDDHISM

30. Drupada. 31. Drupada and Drona.

A SUMMARY.

AFTER understanding the idea of the teachers of Jainism and Buddhism, it is necessary to understand the connection between them. We have explained that all systems of Hindu Philosophy, except the pure Sankhya, admit the necessity of performing actions as a Sacrifice, and so Sacrifice may be said to be a connecting link between them (MM. II, 180, *seq.*). We have also shown how we rise from a lower to a higher system by means of Sacrifice, and when Sacrifice is absent, we fall from a higher to a lower system (MM. II, Chapter V). Further we have pointed out that the ancients did not regard the pure Sankhya as a satisfactory system of thought, and so linked it up with Nyaya, thus making Sankhya-Nyaya, or atheism *cum* agnosticism, on which the two schools of Jainism are based; and we have seen that Nyaya admits the necessity of Action as a Sacrifice.

It is thus necessary to understand the character of Sacrifice in Buddhism and Jainism, and we have shown that it means creative, selfless and well-ordered action, meant for the benefit of all; and it is this that gives us the first idea of God in the universe.

In this connection we have pointed out that each system of Hindu Philosophy has its own idea about God and Sacrifice (MM. II, Chapter IV); and, as it is necessary for us to start at the bottom of the scale, we have to understand its idea as given in the Jaina system of thought, and see how we can rise to the next higher system, *viz.*, Buddhism by its means. That is Drupada. (Drupada).

After this we have to understand the idea of Sacrifice in Buddhism, and compare it with its counterpart in Jainism. (Drupada and Drona).

30. DRUPADA.

DRUPADA.—Drupada personifies the idea of Sacrifice of the Senses of Knowledge and Action and their objects, and so he may be said to refer to it in the Sankhya-Nyaya or Jaina system of thought. But, as Sacrifice enables us to rise from a lower to a higher system, the Sacrifice of the Senses of Knowledge and Action leads to the idea of the Mind, or the Vaisesika system.

Drupada.—The word Drupada (D, r, u, pa, da) means “(da) the Sacrifice of (pa) the objects of the Senses, and (u) the Senses of Knowledge and (r) Action associated with (d) Sacrifice.” He signifies,

therefore, the idea of the Sacrifice of the Senses of Knowledge and Action and their objects; and we have explained that Sankhya and Nyaya are based on the character of the Senses. Hence Drupada refers to the idea of Sacrifice in these systems of thought, and shows how we may rise to the next higher system too, for it is by means of Sacrifice that we can do so.

THE SON OF PRISHATA.—Drupada is said to be the son of Prishata, who refers to the Mind as associated with the Senses of Action, that is, Vaisesika-Nyaya-Sankhya, on which Buddhism and Jainism are based. In other words, Drupada, signifying the idea of Sacrifice in Jainism, is said to be a child of Jaina and Buddhist systems of thought.

Prishata. The word Prishata (*Pri, sha, ta*) means “(ta) the Senses of Action associated with (sha) the Mind and (pri, ‘to be active’) its activity.” In other words, he personifies the activity of the Mind in relation to the Senses of Action or Vaisesika-Nyaya-Sankhya (Buddhism and Jainism), based on the character of the Mind and the Senses of Knowledge and Action.

THE KING OF PANCHALA.—Drupada is said to be the ruler of Panchala, which signifies “the five great things,” referring obviously to the five Senses of Knowledge and Action. It is over these that Drupada or “the Sacrifice or creative action of the Senses of Knowledge and Action” is said to rule. In other words, Drupada signifies that the Senses of Knowledge and Action are characterized by Sacrifice; that is, they can function creatively

and selflessly, in a well regulated manner, and for the benefit of all.

Panchala.—The word *Panchala* means “of Panchala,” and *Panchala* (*Pancha, ala*) means “(ala) great things (*pancha*) five.” It refers, therefore, to “five great things,” and they are obviously the five Senses of Knowledge and Action, which are said to be “great things” in the *Bhagavad Gita* and other Sacred Books (*BhG. III, 42*).

31. DRUPADA AND DRONA.

DRUPADA AND DRONA.—We have explained that Drupada personifies the idea of Sacrifice of the Senses and their objects, that is, in the Jaina system of thought; while Drona refers to the idea of Sacrifice of the Mind in relation to the Senses of Knowledge, that is, in the two schools of Buddhism. Drona may, therefore, be said to be superior to Drupada. But there is a defect in Drona; he limits the Mind to the Senses of Knowledge alone, for that is the range of Buddhism or *Vaisesika-Nyaya*, whereas the Mind is associated not only with the Senses of Knowledge, but those of Action too. There is, on the other hand, no such defect in the idea of Drupada, and so the king of Panchala refuses to recognise Drona, when the latter goes up to him.

THE RESOLVE OF DRONA.—We have explained that Buddhism and Jainism are part of the same system of thought,—*Vaisesika-Nyaya-Sankhya*—based on the creative character of Prakriti, and Buddhism is higher than Jainism. Drona is

thus conscious of his superiority as well as his defect, and knows how to make it up. He realizes that it is Man alone who can perform a real Sacrifice, and so he comes to the city of Hastinapura, where Man (Pandavas) has arrived too, hoping that by explaining the idea of Sacrifice through Man, he would be able to convince and overcome his rival.

CHAPTER VII

THE PROFICIENCY OF THE PRINCES OR THE PROGRESS OF MAN FROM JAINISM TO BUDDHISM

32. Drona as a teacher of the Princes. 33. The Proficiency of the Princes. 34. The Tournament. 35. Arjuna and Karna. 36. The Defeat of Drupada. 37. Yudhishthira as Heir-Apparent.

A SUMMARY.

WE have observed that the Mahabharata is a narrative of the progress of Man from Jainism, at the bottom of the scale, to Buddhism, Saivism and finally to Vaishnavism. Man (Pandava brothers) is born in the Sankhya-Nyaya or Jaina system of thought, and has been well-grounded in this system by Kripa. And now it is time that he understood the essentials of Buddhism (Vaisesika-Nyaya) too. Buddhism and Jainism are but two divisions of the same system of thought,—Vaisesika-Nyaya-Sankhya; and in order to construct a Story with a proper conflict, it is necessary that while Man, born in Jainism, goes up from a lower to a higher system of thought, his opponents (Kauravas) should remain where they are, that is, as confirmed Buddhists. We have seen Man born as a Jaina, and confirmed

in its teachings by Kripa; and now he must understand the truth of Buddhism. As all those who are around him have accepted this faith, it is easy enough for Man to grasp it too; and the teacher of this system is Drona. (Drona as a teacher of the Princes).

Man as well as his opponents are now instructed in Buddhism. (The Proficiency of the Princes.)

After this is done, it is necessary to test their knowledge. (The Tournament).

Buddhism is based on Vaisesika-Nyaya, but it is a part of Vaisesika-Nyaya-Sankhya; and so it is necessary to examine its connection with the Sankhya, based on the creative character of the physical energy of the Heart, or *semen virile* produced out of Food. (Arjuna and Karna).

After Man has understood the idea of Buddhism, he should be able to show that this system is superior to Jainism, and that he has grasped the idea of Sacrifice in the latter system. (The Defeat of Drupada).

As a convert is the best advocate of the faith he has espoused, Man, converted from Jainism to Buddhism, is duly recognised as the best follower of this faith. (Yudhishthira as Heir-apparent.)

32. DRONA AS A TEACHER OF THE PRINCES.

DRONA AS A TEACHER OF THE PRINCES.—
Man (Pandava brothers) and all those around him (Kauravas) have been duly instructed in Jainism by Kripa, and now it is time that they understood the

essential principles of Buddhism too. Drona is the philosopher of this system, and so he is appointed as a teacher of the Princes after Kripa.

KARNA DEFIES ARJUNA AND OTHER PANDAVA BROTHERS.—We are told that Karna too came to study under Drona, and he defied Arjuna and other Pandava brothers. Now Karna personifies Food, and the five Pandava brothers are five parts of one Man, and so personify the Eater of Food. The hostility between them corresponds to that between Food and its Eater (SBE. I, 240, n. 4). Again we are told in the Upanishads that Food is swallowed by Prana or Breath alone (MM. II, 227, n. 2). As Arjuna personifies Prana, and Karna is Food, the two are conceived as great rivals, and of all the five Pandava brothers Arjuna alone can succeed in defeating Karna. But Prana too is helpless without Food, for all creatures live by Food (BhG. III, 14), and so Karna defies Arjuna.

33. THE PROFICIENCY OF THE PRINCES.

THE SKILL OF ARJUNA.—Man and his opponents are all instructed in Buddhism by Drona, and they have all become proficient. But all knowledge is really acquired by the Soul, which has Prana or Breath for its vehicle; and so Arjuna, the embodiment of Prana, becomes foremost of all in skill,—in the whole range of thought and action. He has already grasped the character of Jainism, and now he has understood that of Buddhism; and so he knows the whole range of this thought extending from the Mind to the Senses of

Knowledge and Action, on which the two systems are based. Corresponding to this we are told that Drona taught Arjuna "the art of fighting on horseback, on elephant, on car, and on the ground; he taught him to fight with the club, sword, lance, spear and dart;" and all these expressions refer to the Mind and the Senses, and the different kinds of actions performed by them, and it is really this that Arjuna is taught to understand.

The Horse.—Arjuna has learnt the art of fighting on horse-back; and this means that he has understood the character of the Senses of Knowledge and Action, and the different functions they perform.

The Horse in sacred literature refers to the Senses, more specially those of Action (MM. I, 324-326), and so it refers to Sankhya-Nyaya or the Jaina system of thought. Arjuna, having understood their character, can argue or "fight" in their light.

The Elephant.—The word for Elephant in the text is Gaja (Ga, ja), meaning "(ja) manifest (ga) Senses of Knowledge, the basis of Nyaya."

Elephant-fight signifies, therefore, argument in the light of Nyaya, and it is this that Arjuna knows.

Car.—The word for Car in the text is Ratha, and it is conceived as a symbol of the body in the Upanishads (MM. III, 332, n. 3); and so Car-fight would signify argument relating to the character and functions of the body.

Ground.—The word for Ground in the text is Bhumi (Bh, u, m, i) which means "(i) the Mind and (m) the Senses of Knowledge (u) woven with (bh) Prakriti." It refers, therefore, to Vaisesika-Nyaya

or the two schools of Buddhism, based on the character of the Mind and the Senses of Knowledge, holding that Prakriti is the chief creative energy of life. Fighting on the “ground” means, therefore, an argument relating to this system of thought.

THE SKILL OF ARJUNA.—Thus we see that Arjuna has understood the character of Sankhya-Nyaya or Jainism (Horse-fight), Nyaya as a connecting link between Jainism and Buddhism (Elephant-fight), Nyaya-Vaisesika or Buddhism (Bhumi or Ground), and the different functions of the human body (Car-fight). In the same manner it will be found that “club, sword, mace,” etc. refer to different kinds of action associated with the Mind and the Senses, on which Buddhism and Jainism are based.

BHIMA AND DURYODHANA BECOME EXPERTS IN CLUB-FIGHTING.—Bhima personifies the Mind of Man, while Duryodhana refers to the Mind as associated with the Senses of Knowledge, that is, Buddhism. But the Mind of Man is really associated with both the Senses of Knowledge and Action; and that is the difference between Bhima and Duryodhana.

The common ground between them is that the Mind is associated with the Senses of Knowledge. In other words they understand the Sacrifice or creative action of the Senses of Knowledge, which leads to the Mind; and corresponding to this we are told that both Bhima and Duryodhana became experts in Club-fighting, for that is the idea of “Club-fighting.”

Club-Fighting.—The word for “Club” in the text is *Gada* (*Ga*, *d*, *a*), meaning “(*a*) leading to (*d*) the Sacrifice of (*ga*) the Senses of Knowledge.”

THE HOSTILITY OF DURYODHANA TOWARDS BHIMA.—We have explained the point of difference between Bhima and Duryodhana; and, as Bhima personifies a more complete idea of the character of the Mind, as associated with both the Senses of Knowledge and Action, while Duryodhana refers to it as associated with the Senses of Knowledge only, there is hostility between them; and, as we shall see, Bhima succeeds in overthrowing Duryodhana in the end.

DRONA GIVES BRAHMASIRA WEAPON TO ARJUNA.—We have shown that Man has understood the character of Buddhism and Jainism, whose deity is Brahma (MM. II, Chapter XI). All knowledge is acquired by the Soul, whose vehicle is *Prana* or Breath, and that is personified by Arjuna. Hence we might say that Arjuna has understood all about Brahma; and corresponding to this we are told that Drona, the preceptor of Buddhism, gave him the Brahma-sira weapon.

Brahmasira—The word “*siras*” in Sanskrit means “the head, the foremost part;” and *Brahma-sira* or *Brahmasiras* means, therefore, “the head or knowledge of Brahma.”

34. THE TOURNAMENT.

THE ARMS AND EQUIPMENT OF THE PRINCES.—The “Princes” having understood the character of Buddhism and Jainism, we have now a demonstration of their knowledge under the guidance of

their preceptor Drona; and all this is told in terms of their equipment and arms and feats of strength. For instance, we are told that they were equipped with "finger-protectors, bows, and quivers;" and this means that they understood the character of the Senses of Action, the relation of the Mind to the Senses of Knowledge, and the connection between the Senses of Action and the energy of the Heart,—for all Action arises ultimately out of the energy of the Heart.

Finger-Protectors.—The word for "Finger-protector" in the text is Anguli-tra or Anguli-trana. Anguli means "finger," and refers to the Hand as the instrument of Action; and "tra" (t, ra) means "(ra) the Senses of Action associated with (t) the Senses of Action." "Anguli-tra" means, therefore, that "the Hand, as the instrument of Action, refers to the Senses of Action."

Bow.—The word for Bow in the text is Dhanus (Dha, n, u, s), meaning that "(s) the Mind is associated with (u) the Senses of Knowledge, and (n) the Senses of Knowledge with (dha) the Mind."

Quiver.—The word for Quiver in the text is Tuna (t, u, na) meaning that "(na) the energy of the Heart is (u) woven with (t) the Senses of Action." In other words, Action arises out of the energy of the Heart.

THE EQUALITY OF BHIMA AND DURYODHANA.—

We have explained that both Bhima and Duryodhana personify the idea of the Mind, and so both of them might be regarded as practically equal to each other.

ASVATTHAMAN STOPS THE FIGHT BETWEEN THEM.—The Club fight between Bhima and Duryodhana is an argument regarding the Sacrifice or creative and selfless action of the Senses of Knowledge, by means of which we rise to the idea of the Mind. Both of them agree that the Mind is associated with the Senses of Knowledge; but, while Duryodhana stops here, Bhima holds that the Mind is associated with the Senses of Action too; and that is the difference between them.

Now Asvatthaman, the son of Drona, holds that the Mind is associated with the Senses of Action; and so he expresses the exact point of difference between Bhima and Duryodhana. Hence it is he who is asked by Drona to put a stop to further argument or “fight” between them.

ARJUNA SHOWS HIS SKILL.—Arjuna is Prana or Breath, the vehicle of the Soul, by means of which we both act and acquire knowledge. Man has understood the character of Buddhism and Jainism, and so Arjuna, the means of acquiring all this knowledge, comes into the arena to show his skill.

Now we have explained that Buddhism and Jainism are based on the creative character of the Senses Knowledge and Action or the twofold character of Ether to which these Senses correspond (MM. I, 69-70; Fig. 20, p. 121). Again, Ether is the first of the Elements, out of which the remaining four arise. Arjuna may, therefore, be said to know all about the five Elements, which form the

character of which Buddhism and Jainism are based. The five Elements are Ether, Air, Fire, Water and Earth; and so we are told that he created them by means of different weapons. By the *Agneya* weapon he created the element Fire; by the *Varuna* weapon the element Water; by the *Vayava* weapon the element Air; and by the *Bhauma* weapon the Earth; and all these words literally signify the Elements as explained.

Agneya Weapon.—The word *Agneya* means “belonging to Agni,” or Fire.

Varuna Weapon.—The word *Varuna* means “of Varuna,” the deity of Water or the Ocean.

Vayava Weapon.—*Vayava* mean “of Vayu” or or Air.

Bhauma Weapon.—*Bhauma* means “of Earth.”

OTHER WEAPONS.—After explaining the character of the Elements, Arjuna examines the nature of Purusha or God in both Sankhya-Nyaya (two schools of Jainism) and the pure Sankhya (Digambara school); and then expounds the nature of the Soul seated in the Heart as he understands it at this stage. This is what is meant by his “creating the clouds by means of his *Parjanya* weapon, mountains by the *Parvatya* weapon, and making all to disappear by his *Antardhana* weapon.”

Parjanya.—The word *Parjanya* means “relating to Parjanya,” and *Parjanya* (Para charged to par, ja, n, ya) means “(ya) he who personifies (n) the Senses of Knowledge and (j) Action as (para) Purusha.” In other words, *Parjanya* gives us the idea of Purusha in Sankhya and Nyaya, based on the character of the Senses of

Knowledge and Action. We have seen that the Sankhya has no place for Purusha or God in its scheme and conceives of it only as the individual Soul, while the Nyaya holds that he is a mere spectator or has at best but a small share in the work of creation. Both these systems hold that it is Prakriti that creates; and Prakriti is symbolized as Water. Parjanya also means "cloud or rain," and the point is obvious.

Cloud.—The word for Cloud in the text is Ghana (Gha, na) meaning "(na) the Senses of Knowledge associated with (gha) the Senses of Action;" and this again gives us the same idea as Parjanya. The point is that Arjuna explains by means of (Parjanya) the character of Purusha or God in Jainism or Sankhya-Nyaya (Ghana) the scope of this system.

Parvatya Weapon.—The word Parvatya is derived from Parvata, "a mountain;" and Parvata (Para changed to par, va, ta) means "(ta) the Senses of Action in relation to (va) Prakriti and (para) Purusha." As the pure Sankhya system is based on the character of the Senses of Action, Arjuna examines the character of Purusha and Prakriti in this system.

Giri or Mountain.—Arjuna shows that the Purusha or God has no place in the pure Sankhya, and all life is conceived as having been created by Prakriti. Prakriti, when it creates, is said to be transformed into eight divisions,—Buddhi, Egoism, Mind, and the five Elements (BhG. VII, 4). This is the idea of the eight Vasus, as we have explained (MM. IV, 31), and this is Giri or Mountain created by Arjuna by means of his Parvatya weapon.

Giri.—One of the meanings of the word Giri is "the number eight" (MWD. p. 355), and the

number refers to the eight divisions of Prakriti as we have explained.

Antardhana Weapon.—Finally Arjuna makes all to disappear by means of his *Antardhana* weapon. This means that he merges all this knowledge into that of the Soul or *Prana* its vehicle, seated in the Heart. In other words, he describes his own character so far as he has understood it.

Antardhana.—*Antardhana* (*antara* changed to *antar*, *dhana*) means “(*dhana*) seat or receptacle of (*antara*) the Soul.” The Heart is said to be the seat of the Soul, and *Prana* or breath is its vehicle or receptacle. Thus Arjuna describes his own character in the end.

35. ARJUNA AND KARNA.

KARNA DISPLAYS ALL THE FEATS OF ARJUNA.—We are told that Karna was able to display all the feats that Arjuna did in the Tournament. In this connection we have explained that Karna is Seed or the Vegetable Kingdom, and it is said in the Mahabharata (MM. III, 253) that Trees have within them all the five Elements together with their properties, and possess corresponding sense-organs like animals. They live, grow, catch disease, are cured, and die like animals; and like them are subject to pleasure and pain. In short we might say that the Vegetable Kingdom has life like the Animal Kingdom, and the recent experiments of Sir J. C. Bose point in the same direction. Now Arjuna is *Prana* or Breath, the essential energy in Man or the Animal Kingdom; and so both he and Karna act almost alike, that is, perform the same feats in the Tournament.

PRANA AND FOOD AS Two GOD.—The connection between Prana and Food (Vegetable Kingdom) is explained in the Upanishads at considerable length (MM. II, 225, *seq.*). Man lives by Food, and Food has life; and so the two are spoken of as two gods and regarded as almost alike in power. But all Food is swallowed by Prana or Breath, and Food is described as an offering made to Prana, the vehicle of the Soul; and so the latter may be regarded as superior to Food in the end. Hence Arjuna (Prana) is able to conquer Karna in the battle of Kurukshetra, and the idea will be explained in detail in the course of these pages.

THE KING OF ANGA.—It is said that, in order to recognize publicly the equality of Karna with Arjuna, Duryodhana installed him as king of Anga. We have shown that Prana (Arjuna) and Food (Karna) are spoken of as two equal or almost equal gods in the Upanishads, and this is what Duryodhana declares. Then we see that this equality is due to the fact that, though Prana swallows Food, it is Food that nourishes the body, and without it Prana itself cannot dwell in the body; that is, a creature must perish without food. Hence, we might say that Food rules over the body. Corresponding to this Duryodhana installs Karna (Food) as king of Anga, or “ lord of the body,” for that is the literal meaning of the word Anga in Sanskrit.

THE VERDICT OF THE PEOPLE.—We have seen how Food and Breath are equal; and so in the

combat between Arjuna and Karna the two heroes display almost equal skill; and as it is perhaps difficult to decide which is greater of the two, some hold that it is Karna (Food) and others that it is Arjuna (Prana) who is supreme.

36. THE DEFEAT OF DRUPADA.

THE ORDER OF DRONA.—After the Tournament is over, Drona calls upon his pupils to seize Drupada. We have seen that Man (Pandava brothers) has now passed out of Jainism into Buddhism, which is based on the character of the Mind and the Senses of Knowledge, and understands the idea of the Sacrifice of the Senses. All others too are at the same stage. Drupada, on the other hand, personifies the Sacrifice of the Senses as it is understood in the Jaina system of thought, and so it is possible for Man to grasp or “seize” its idea. Hence the order of Drona.

ARJUNA CAPTURES DRUPADA.—But Man alone is capable of acting in a true spirit of Sacrifice, for Sacrifice requires an understanding of the Law of Life, and Man alone is capable of grasping what that implies. Again, of all energies in Man, it is Prana or Breath that makes for Action; and Sacrifice is essentially Action, conceived as selfless and self-controlled, and meant for the benefit of all. It requires Knowledge too, — Knowledge of what is selfless and good; and Knowledge is also characteristic of the Soul, whose vehicle is Prana. Hence of all Kauravas and Pandavas, Arjuna alone can “seize” Drupada, and he brings him as a captive to Drona.

The Kaurava Heroes are defeated by Drupada.—It is said that the Kaurava heroes fought with Drupada first of all, but were defeated; and that is because they are incapable of performing a real act of Sacrifice. It is Man alone who can do so, and it is for this reason that Arjuna alone succeeds where others fail.

Yudhishtira Refrains from Fighting.—It is said that Arjuna asked Yudhishtira to refrain from fighting. As Yudhishtira personifies Buddhi, it means that Buddhi is not expected to act or fight. We have explained that Man has so far understood only the character of Jainism and Buddhism, and both these systems believe that Prakriti is the chief creative energy of life, and Mahat or Buddhi is its first manifest form. This Buddhi is characterized by certainty of judgment, calmness and peace (MM. I, 65-66), and it is for this reason that Knowledge, the special characteristic of Buddhi, and not Action, is regarded as the goal of life in these systems. Man, being at this stage, cannot admit that Buddhi is capable of Action, and so Yudhishtira (Buddhi) is asked to refrain from “fighting.” Later on Man understands the idea of Yoga and Vedanta, and comes to hold that Buddhi may, for practical purposes, be identified with the Soul (MM. I, 67), and act like the Soul itself. And so in the Battle of Kurukshetra Yudhishtira takes a prominent part in the “fight.” At the present stage, however, all energies of Man, except Buddhi, are believed to act; and so Arjuna (Prana) takes with himself Bhima (Mind), Nakula (Arms) and Sahadeva (Legs), but asks Yudhishtira (Buddhi) not to take part in the fight.

DRONA AND DRUPADA: THE KINGDOM OF DRUPADA.—We have shown that Drupada personifies the Sacrifice of the Senses, while Drona

of the Mind and the Senses of Knowledge; Drupada refers to the idea of Sacrifice in Jainism, while Drona in Buddhism. We have seen that Buddhism and Jainism are the two halves of Vaise-shika-Nyaya-Sankhya, and so it is easy to reconcile Drupada and Drona. But the Kingdom of thought or Sacrifice must be divided between them; and, as Buddhism is higher than Jainism, the former must have the better part. And so we are told that Drona divided Drupada's kingdom into two halves, kept one for himself, and gave the other to the king.

DRUPADA SEEKS MEANS OF REVENGE.—But once we realize that Sacrifice is of different kinds, of the Senses, Mind, Buddhi, and the Soul,—we cannot stop till we reach the highest. Drupada has been made to understand the difference between the Jaina and Buddhist idea of Sacrifice; and now he thinks that there is a higher idea of Sacrifice than that as well. He hopes to understand it, and by its means to conquer Drona; and so we are told that he wandered over the earth seeking means to this end.

The Power and Means of Drupada.—We are told that Drupada realized that he could not defeat Drona by means of Kshatriya power; while he (Drupada) was inferior to him in Brahma-might. We have explained that the four Castes refer to the four creative energies in Man,—Brahmana to Buddhi, Kshatriya to the Mind, Vaisya to the Senses of Knowledge, and Sudra to the Senses of Action (MM. I, 282, seq.). We have also shown that Brahma is the deity of Buddhist and Jaina systems of thought (MM. II, Chapter XI). From this it

follows that Drupada realized that, as Drona understood the character of the Mind (Kshatriya power) better than he, he (Drupada) could not defeat him by its means. Again, as Drona understands Buddhism, he is superior to Drupada who understands only Jainism; and so Drupada is inferior to him in Brahma-might.

Drupada must, therefore, seek the assistance of a higher system of thought than Vaisesika and Nyaya on which Buddhism is based, and that is Yoga. As Yoga is based on the character of Buddhi, symbolized by the Sun (MM. I, 65) and having Tapas or Heat for its attribute, Drupada can succeed in his task by getting the assistance of a Brahmana (Buddhi), and practising Tapas (or austerities). This is exactly what is stated in the text.

37. YUDHISHTHIRA AS HEIR-APPARENT: BHIMA AND BALARAMA.

YUDHISHTHIRA AS HEIR-APPARENT.—Man has now been established in Buddhism, and all round him (Kauravas) are born in the same faith. As a new convert is the best advocate of the faith he has espoused, Yudhishtira is appointed Heir-apparent to the Kingdom of thought. Further, Yudhishtira personifies Buddhi in Man; and this shows that Man has accepted Buddhism in preference to Jainism after due deliberation and in the light of his Buddhi or Reason.

BHIMA AND BALARAMA.—Bala-rama is the brother of Krishna, and he personifies Prana or Breath as the strength and energy of Action and associated with the Mind, for we are told in the Upanishads that the Mind is fastened to Breath

(MM. II, 232, n. 2). Krishna is the Supreme Soul, and Bala-rama or Prana is said to be his “brother” for the two are closely associated together.

We are told that Bhima took lessons from Bala-rama ; this means that the Mind of Man (Bhima) now understands its connection with Breath or Prana, conceived as the energy of Action (Bala-rama) and associated with the Soul (brother of Krishna). This is a further step in the evolution of Man.

Bala-rama.—Bala-rama (Bala, r, a, ma) means “(ma) the Mind (a) associated with (r) the Senses of Action and (bala for bal, ‘to breathe’) Breath.”

Samkarshana and Halayudha.—Balarama is also called Samkarshana and Halayudha. Samkarshana is composed of Sam, karshana ; and karshana is a variant of Krishna, both being associated with “krish” (MWD. pp. 306, 1126). Sam-karshana means “(sam) united with (Karshana) Krishna,” that is, the Soul or supreme Soul; and we see that Prana is united with and is the vehicle of the Soul.

Halayudha (Hala, ayu, dha) means “(dha) the Mind associated with (ayu) Prana or vital Breath and (hala) Water or Prakriti.” We see that the idea is the same as of Balarama.

One of the meanings of “Hala” is Water, symbolic of Prakriti; Ayu means “life” and is the name of the presiding deity of Life (MWD. p. 148); and the name occurs several times in the Vedas and is sometimes identified with Vayu (MM. I, 413, n. 1); and we have shown that Vayu signifies Prana or Breath (MM. I, 412-419). Hence the idea of Ayu as “life” or “life-breath.”

The Mothers of Balarama.—Vasudeva, the father of Krishna, is said to have had two wives, Devaki and Rohini; and Balarama, born of Devaki, is said to have been transferred to the womb of Rohini. This story belongs to another Purana, but inasmuch as it has a bearing on the life of Krishna, the real hero of the Mahabharata, it might be of interest to explain the idea briefly here.

Vasudeva.—We have explained that Vasu (Va, su) means “born of Prakriti;” and so Vasudeva means “(deva) the lord of (Vasu) all that is born of Prakriti.” We have shown that the systems of thought, based on Prakriti as the chief creative energy of life, are Buddhism and Jainism; and so Vasudeva may be said to be the “lord of these systems of thought.”

The Eight Children of Vasudeva: Krishna.—The wife of Vasudeva, Devaki, is said to have given birth to eight children. She may be said to personify Prakriti; and as Prakriti is regarded as having eight divisions,—Buddhi, Egoism, Mind, and the five Elements (BhG. VII, 4), she gives birth to eight children. Krishna is the last or eighth, and so he personifies the eighth energy in this list, that is, Buddhi. But, as he is really the Purusha or God of Vedanta, this Buddhi is to be understood as identical for practical purposes with the Soul. Krishna is, thus, the supreme Soul of the universe, made manifest in the light of Buddhi or Reason, and born in the midst of Buddhism and Jainism, to convince these systems of the truth of Vedanta.

The Two Wives of Vasudeva.—Vasudeva is the Purusha of Buddhism and Jainism, and his two wives personify the idea of Prakriti in these systems.

Devaki.—Devaki is the Prakriti of Sankhya-Nyaya or Jainism, or more correctly Nyaya,

because the Prakriti of Sankhya has no place for Purusha or "husband." She is like Ganga, and like the latter gives birth to eight children; but the idea in the two cases is somewhat varied to suit the varying context.

Devaki is identified with Aditi (MWD. p. 459) and the latter personifies the creative power of Nature (MWD. p. 18), and also means "a cow." As "the creative power of Nature," she may be said to be the Prakriti of the Sankhya; while as a "cow," she is the Prakriti of Nyaya, based on the Senses of Knowledge, which the "Cow" signifies. Devaki is, therefore, the Prakriti of Sankhya-Nyaya or Jaina system of thought, and it is in this system that the idea of Krishna or perfect God takes birth. As we have explained, the birth of Jesus Christ has a similar significance (MM. II, Chapter XV).

Rohini.—The word *Rohini* signifies "a cow," and "lightning" (MWD. p. 890). The "Cow" refers to the Senses of Knowledge or the Nyaya system; while "lightning" is Electric energy and refers to the Mind (MM. I, 48), on which the Vaisesika is based (MM. II, 140, seq.) She personifies, therefore, the Prakriti of Vaisesika-Nyaya or Buddhism.

The Mothers of Balarama.—Balarama is said to have been transferred from the womb of Devaki to that of Rohini; and this means that Balarama belongs to the Buddhist more than the Jaina system of thought. He refers to the Mind, on which the Vaisesika and the Mahayana school of Buddhism is based.

The Seventh Child.—Balarama is said to be the seventh child of Devaki, and so should refers to Egoism, the seventh of the eight divisions of Prakriti. As we shall see in the case of Abhimanyu, Egoism is but an aspect of the Soul when it associates with the objects of life around (MM. I, xxxv,

n. 1, 2). In other words, when the Soul thinks of the objects, it is transformed into Egoism. As *Prana* is the vehicle of the Soul, Egoism may be described as *Prana* associated with the Mind, characterized by desire and thinking of the objects of life; and that is Balarama.

Bhima takes Lessons from Balarama.—Bhima is said to have taken lessons from Balarama; and this means that the Mind of Man (Bhima) understands its connection with Egoism and *Prana* in the Mahayana school of Buddhism, thus marking a further stage in his progress and evolution.

A RESUME.—Man and all others have understood the Jaina system of thought (under Kripa), and now they have to grasp the idea of Buddhism (Drona as a teacher of the Princes). Then they have to show that they have become experts in these systems (the proficiency of the Princes) and can discuss them in an open debate (the Tournament). The most interesting point in connection with Buddhism relates to the character of the Mind (combat between Bhima and Duryodhana); while in connection with Jainism, specially with reference to the Sankhya, we have to understand the creative energy of Food or Seed (Karna). We have also to realize that it is the Soul which acquires all knowledge and acts through its vehicle *Prana* (Arjuna). Then we have to understand the connection between Food and the Eater of Food (Arjuna and Karna).

When Man has understood all this, he may be said to have grasped the idea of Buddhism and Jainism, and understood the points of difference

between them. Then he can realize that we rise from Jainism to Buddhism through the idea of Sacrifice; that is to say, he has grasped the idea of Sacrifice in Jainism (the capture of Drupada), and examined it in relation to Buddhism (Drona divides the kingdom of Drupada). Thus we see that he is established in Buddhism, and holds that his faith is grounded on Buddhi or Reason, and that this is the best system of thought (Yudhishthira as heir-apparent). The Mind is the highest energy of Buddhism, and so Man tries to study its character more completely, specially in its connection with Prana or Breath, for we are told that the Mind is fastened to Breath (Bhima takes lessons from Balarama). This takes him further afield in the direction of Saivism and Vaishnavism, for the Prana is a vehicle of the Soul, the basis of Vedanta, and so Man can grasp the character of the Soul and its relation to the Mind in this way.

CHAPTER VIII
THE HOUSE OF LAC
OR
THE PROGRESS OF MAN
FROM BUDDHISM TO SAIVISM

38. The Hostility of the Kauravas. 39. Vidura to the Rescue.
40. The House of Lac. 41. In the House of Lac. 42. The Burning
of the House. 43. Across the Ganga. 44. Kunti is Thirsty. 45.
Hidimba. 46. Bhima and *Hidimba*: Ghatotkacha. 47. The
Slaying of Vaka.

A SUMMARY.

WE have seen how Man has understood Buddhism, and after that grasped the connection of the Mind with *Prana* or Breath, and this marks a further stage in his evolution. This rouses the hostility of his opponents, the Kauravas, who are wedded to Buddhism, and fear that Man will, in this way, rise to higher systems of thought. (The Hostility of the Kauravas.

They wish, therefore, to confine Man to the system of his birth, *viz.*, Jainism. (The House of Lac).

But Man has understood the true character of the Mind, and so cannot be confined to the Senses of Knowledge and Action, the basis of Jainism. He is, therefore, rescued from this lapse to Jainism

through the character of the Mind. (Vidura to the Rescue).

But Man is originally born in Jainism, and he is prepared to show how he can enter into that system of thought and come out of it again. (In the House of Lac).

Jainism is based on the idea that Prakriti is the chief creative energy of life. Hence it may be said to be a Prakritic system of thought, in which we assign everything to Prakriti. (The Burning of the House.)

Jainism corresponds to Sankhya-Nyaya; and so when Man rises superior to this system by means of his knowledge of the Mind and the idea of Sacrifice, he may be said to have crossed over the Nyaya system of thought. (Across the Ganga.)

Man is still at the Buddhist stage of thought ; and, though he believes in Sacrifice and holds that Purusha or God has a certain share in the creation of life, he gives a yet higher place to Nature or Prakriti. (Kunti is Thirsty).

Hence it is necessary for him to understand yet more clearly the character of Prakriti in the light of the Mind, whose idea he has now more clearly; grasped. (Hidimba).

He sees that all life is created out of the union of the male and the female or Purusha and Prakriti but there are some who would give the first place o Prakriti, while others to Purusha (Hidimba and- Hidimba). He shows that the former view is erroneous (slaying of Hidimba), for all creation take

place through the larger share of Purusha than that of Prakriti. (Bhima and Hidimba: Ghatotkacha). He then understands that the Senses of Knowledge and Action arises out of the Mind, and they are associated with each other. (Ghatotkacha).

This puts an end to the belief that Prakriti is the chief creative energy of life. (The Slaying of Vaka).

38. THE HOSTILITY OF THE KAURAVAS.

THE HOSTILITY OF THE KAURAVAS.—At the conclusion of the last Chapter we saw that Man (Pandava brothers) was only established in the Buddhist system of thought, or Nyaya-Vaisesika, as taught by Drona, and every body else held the same belief. Buddhism holds that the Mind is the highest creative energy of life; but Man has tried to understand the connection between Mind and *Prana*, the vehicle of the Soul (Balarama as the teacher of Bhima), and this gives him a fuller idea of the Mind, and shows him that there is something higher than the Mind. This marks a further stage in his evolution, for *Prana* is the vehicle of the Soul, and by understanding the connection between Mind and *Prana*, he will be able to grasp its connection with the Soul, the basis of Vedanta. The opponents of Man scent danger in this. They are wedded to Buddhism, pure and simple, and cannot accept anything else. So long as Man had accepted their faith, he was one of them, and they could make him (Yudhishthira) even heir-apparent to the Kingdom of thought. But when

Man seeks to go beyond their pale, he rouses their jealousy; and so we are told that the mind of king Dhritarashtra,—the blind leader of Buddhism,—was suddenly poisoned against the Pandavas.

AN ATTEMPT TO BURN THE PANDAVAS.—Then we are told that the Kauravas tried to burn the Pandavas and their mother Kunti, but in vain. This means that they tried to limit them to Buddhism and Jainism, the systems of thought based on Prakriti as the chief creator of life, but did not succeed. This is the idea of “burning,” meaning “assigning to Prakriti or a Prakritic system of thought;” and so we are told that the Kauravas tried to “burn” the Pandavas and their mother, but did not succeed.

In this connection we have explained that the Kauravas are Buddhists, and hold that Prakriti is the chief creator of life. Sakuni personifies Jainism, Karna the pure Sankhya based on the creative character of Food, and Duhsasana, a son Dhritarashtra, that system of thought which holds that all life is an evil. All these combine in their desire to keep Man from going out of their fold, for otherwise he would be a source of danger to their own existence. And so they make a plan to “burn” the Pandavas.

Duhsasana.—Duhsasana (Duh or dur, sasana) means “(sasana) the doctrine or religion of (dur) Evil.” Hence he personifies the idea that life is an evil, and it is only by renouncing all Action that we can succeed in escaping from its doom. This is the Jaina and Buddhist theory of life, and it is this that Duhsasana personifies.

Burning.—The word for “burning” in the text is Daha (da, ha) which means “(da) giving to (ha) Prakriti,” that is, assigning to Prakriti or a Prakritic system of thought. In other words, if the Kauravas can succeed in “burning” the Pandavas, they will have succeeded in confining them to Buddhism and Jainism, which are Prakritic systems of thought, holding that Prakriti is the chief creator of life.

Burning and Death.—In this connection we have explained how “death” also is “assigning to Prakriti,” for all life is of Purusha or God and death of Nature or Prakriti (MM. I, 260).

39. VIDURA TO THE RESCUE.

THE FAILURE OF THE KAURAVAS.—But Man cannot be assigned to Prakriti or a Prakritic system of thought. Buddhism and Jainism alone are Prakritic systems, and, as they correspond to Nyaya-Vaisesika and Sankhya-Nyaya, the highest range of their thought is limited to an aspect of the character of the Mind, the basis of the Vaisesika. But Man has grasped a truer idea of the Mind and its relation to Prana, the vehicle of the Soul; and so he cannot be confined to the limits of Buddhist thought, assigned to a Prakritic system, or “burnt.”

VIDURA TO THE RESCUE.—Man, as we have seen, can escape because he has understood the true character of the Mind. Now Vidura personifies the Mind in all principal systems of thought; so we might say that he comes to the rescue of the Pandavas (Man). Again, Man can escape when he understands the Vaisesika (based on

the Mind) in all its three aspects, corresponding to the three principal systems (MM. II, 111); and in any case he must get out of the range of Nyaya, the centre of Buddhist and Jaina thought (Vaisesika-Nyaya-Sankhya). In other words, as *Ganga* is the *Prakriti* of Nyaya, he will be out of danger only when he crosses the *Ganga*. Corresponding to this we are told that Vidura informed the Pandavas of their danger, and sent them across the *Ganga*.

40. THE HOUSE OF LAC.

THE HOUSE OF LAC.—Before we can agree that Man has really been confirmed in the knowledge of the Mind or the Vaisesika, and passed out of the Senses or Sankhya-Nyaya, on which Jainism is based, he should be able to show how this can be done. In other words, he should be able to demonstrate how a person can enter the latter systems and then make good his escape out of them. This is the House of Lac made for the Pandavas at the instance of Duryodhana, out of which they made good their escape.

THE CITY OF VARANA.—We are told that the Pandava brothers, accompanied by their mother, went to a city called Varanavata, where the people were celebrating the festival of Siva. This means that they understood the character of self-restraint or Sacrifice in the religion of Siva. In other words, they had passed out of Buddhism, and entered the portals of Saivism. This is expressed by the name Varanavata, which signifies

self-restraint or Sacrifice, and Siva is the presiding deity of his own religion.

Varanavata.—The word Varanavata is derived from Varana, which means “restraining, resisting” (MWD. p. 944), and restraint is one of the essentials of Sacrifice.

PUROCHANA BUILDS A HOUSE OF LAC.—Then it is said that Purochana, at the instance of Duryodhana, built for them a House of Lac, and enticed them to enter it, intending to burn them up there. Purochana personifies Buddhism like Duryodhana himself; and this means that the Buddhists (Duryodhana) desire to confine Man (Pandavas) to Sankhya-Nyaya or Jainism,—and that is the House of Lac—and compel him to admit that Prakriti is the chief creative energy of life. This is the meaning of “burning” them. The Kauravas are Buddhists, and they see that Man is going in advance of them by following Saivism; and so they believe that the safest course for them is to confine him to Jainism.

Purochana.—The word Purochana (Puro, cha, na) means “(puro) in the presence of (cha) the Mind and (na) the Senses of Knowledge.” He personifies, therefore, Vaisesika-Nyaya, or Buddhism, based on the character of the Mind and the Senses of Knowledge. Thus he is a fit person to bring down Man from Saivism to Buddhism, and then confine him to Jainism if he can.

The House of Lac.—The House of Lac is a structure of Jaina system of thought; and if Man can be enticed to enter it, he can easily be

“burnt” or assigned to a Prakritic system of thought.

The word for Lac in the text is *Jatu* (*Ja*, *t*, *u*) which means “(*u*) the Senses of Knowledge and (*t*) Action (*ja*) made manifest.” We have shown that the two schools of Jainism are based on the character of the Senses of Knowledge and Action; and so the House of Lac is a “structure” of this system of thought.

The Composition of the House of Lac.—It would be of interest to examine the structure of this House in some detail and see if it fits in with the essential idea of the Jaina system of thought. It is said that the House of Lac was to be covered with lac, wood, hemp, oil and *Ghee* or clarified butter; and all these words, when analysed, express ideas associated with this system of thought.

Lac.—The word for Lac in the text is *Laksha*, (*La*, *aksha*, *a*) which means “(*a*) leading to (*aksha*) the Senses (*la*) ten.” *Laksha* (Lac) signifies, therefore, the ten Senses of Knowledge and Action, on which the Jaina system is based; and that is also the idea of *Jatu-griha* or the House of Lac.

Hemp.—The word for Hemp is *Sana* (*sa*, *na*), meaning “(*na*) the physical energy of the Heart, characteristic of Prakriti of the Sankhya, associated with (*sa*) the Senses of Knowledge, the basis of Nyaya.” Hence “*Sana*” or Hemp also refers to Sankhya-Nyaya or the Jaina system of thought.

Oil.—The word for Oil is *Taila*, which is derived from *Tila* (*ti*, *la*), meaning “(*la*) the ten Senses (*ti*, an older form of *iti*, MWD. p. 446) that is to say.” “*Taila*” or Oil signifies, therefore, the ten Senses of Knowledge and Action, on which the two schools of Jainism are based.

Wood.—The word for Wood is Daru (Da, r, u) which means “(da) giving (r) the Senses of Action and (u) of Knowledge,” the basis of the two schools of Jainism.

Ghee.—The word for *Ghee* or clarified butter in the text is Ghrita, which means Water (MWD. p. 378) symbolic of Prakriti.

Thus we see that Man (Pandavas) is to be “covered” or surrounded by all these ideas relating to the Jaina system of thought. He is to enter this system (House of Lac), which is based on the ten Senses (Laksha); he is to be made to understand the idea of Prakriti in general (Ghrita) and in relation to Sankhya-Nyaya (Sana); he has to grasp the character of the ten Senses (Taila), and their connection with one another (Daru); and when he has accepted the truth of all this, he will be compelled to accept the Jaina system of religion or “burnt.”

VIDURA INSTRUCTS YUDHISHTHIRA IN MLECHCHHA LANGUAGE.—We are told that Vidura knew the designs of the Kauravas, and told Yudhishtira in Mlechchha language the means of escape from the House of Lac. This means that the Buddhi or Reason of Man (Yudhishtira) understood the character of the Mind or the Vaisesika (Vidura), and realized that one can escape out of Jainism by means of Buddhism (Mlechchha language). The Kauravas are Buddhists themselves, and so they too cannot but agree to this position; and we have shown how Buddhism and Jainism are two parts of the same system of thought, and how we can rise from the one to the other.

Mlechchha Language.—The word Mlechchha (M-l, e, ch-chha) is made up of the conjunct consonant m-l, e, and the conjunct consonant ch-chha. It means “(ch-chha) the union of (ch) the Mind and (chha) the Senses of Knowledge or Buddhism (e) entering into (m-l) the union of (m) the Senses of Knowledge and (l) the ten Senses, that is Jainism.” In other words, it signifies the relation of Buddhism to Jainism, by means of which we can escape from the latter system of thought.

41. IN THE HOUSE OF LAC.

THE PANDAVAS ENTER THE HOUSE OF LAC.—But Man is quite prepared to show how he can enter into the spirit of Jainism (House of Lac) and then make good his escape. And so we are told that the Pandavas came willingly to dwell in the House of Lac. They knew that it was made of “inflammable material,” and understood the designs of Purochana. But they were not afraid, for they knew how they could escape.

THE SUBTERRANEAN PASSAGE.—We have explained that Man can escape from this House of Lac or Jainism only if he has understood the character of Buddhism, that is, the character of the Mind and its relation to the Senses, and the idea of the Sacrifice. We are told that the Pandavas made a subterranean passage in the House of Lac and by means of it made good their escape; and the “subterranean passage” explains the relation of the ten Senses to the Mind on the one hand and Prakriti on the other, that is, the relation of Jainism to Buddhism; for Jainism

is based on the ten Senses, Buddhism on the Mind and the Senses of Knowledge, and both of them refer to Prakriti as the chief creative energy of life.

Subterranean Passage.—The word for subterranean passage in the text is Bila (B,i,la) which means “(la) the ten Senses in relation to (i) the Mind and (b) Prakriti.” We have explained that Jainism is based on the character of the ten Senses; Buddhism on that of the Mind and the Senses of Knowledge, and its Mahayana school refers to the Mind; and Prakriti is regarded as the chief creative energy in both, though with varying power in relation to Purusha or God in each. It is by means of this knowledge of the connection between Jainism and Buddhism that we can escape from the former system of thought.

42. THE BURNING OF THE HOUSE.

THE BURNING OF THE HOUSE OF LAC.—We have seen that the House of Lac is a structure of Jaina thought, based on the idea of Prakriti as the chief creative energy of life. It has, therefore, to be assigned to Prakriti or “burnt.” But it is not necessary for any one else to “burn” it; for Man understands its character well enough, and so is competent to “burn” it himself; and that is what the Pandavas are said to have done.

THE ALMSGIVING OF KUNTI.—We have explained that it is by means of Sacrifice that we rise from a lower to a higher system of thought; and so before the Pandavas (Man) can escape from the House of Jaina thought (Lac), we should have a clear reference to Sacrifice. Corresponding to this

we are told that before the Pandavas escaped from the House of Lac, Kunti had fed a large number of Brahmanas and given them alms. Now Dana or almsgiving is an act of goodness or Sacrifice, and Brahmanas are those who are endowed with Buddhi, and so worthy of alms. Feeding the Brahmanas is, therefore, an act of Sacrifice, and it enables the Pandavas to escape from this House of Jainism (Lac).

PUROCHANA IS BURNT.—We have explained that Purochana refers to Buddhist system of thought. But he has built this House of Lac or Jainism, and induced Man to enter it. In other words, he may be said to have accepted it for himself, at least for the time being; and so we are told that he was himself “burnt” in the house.

A NISHADA WOMAN AND HER SONS PERISH too.—Then we are told that a Nishada woman and her five sons perished in the flames. This means that those people who do not accept the Vaisesika or higher systems of thought are agnostics and atheists (Jainas), and so they hold to Prakriti and are “burnt.” This is the idea of Nishada.

Nishada.—The word Nishada (Ni, sh, ada) means “(ada) accepting (ni) the negation of (sh) the Mind.” Thus, he who denies the Vaisesika or the philosophy of the Mind is a Nishada. He limits himself to the Senses, and so is a Jaina. Hence he believes in Prakriti, and so is “burnt” or “assigned to Prakriti.”

Nishadas as Outcastes.—The Nishadas are said to be outcastes; and, as they are atheists and agnostics, this would explain one of the main causes

of excommunication in olden times. Those who denied the existence of God, or were agnostics, were driven out of the fold of Hinduism, degraded and made "untouchables" or outcastes. Their touch, nay, their very shadow, was said to defile.

The Nishadas are said to be the issue of mixed marriages too, specially of a Brahmana father and a *Sudra* mother; and as mixed marriages have always provoked opposition in all societies, this would further explain the origin of the Nishadas.

43. ACROSS THE GANGA.

ACROSS THE GANGA.—Man has passed out of Jainism or Sankhya-Nyaya by understanding the character of the Mind and the idea of Sacrifice. Hence he may be said to have crossed over Nyaya, or *Ganga* its Prakriti. Corresponding to this we are told that after the Pandavas had escaped from the House of Lac (Jainism), they crossed over the *Ganga*, the Prakriti of the Nyaya system of thought.

44. KUNTI IS THIRSTY.

KUNTI IS THIRSTY.—Kunti is the Prakriti of the Sankhya, and Prakriti is symbolized as Water in sacred literature. Hence she wants water or is thirsty.

BHIMA GOES OUT IN SEARCH OF WATER.—Man has grasped the character of the Mind on which the Vaisesika is based. It is, therefore, necessary for him to understand the character of Prakriti in the light of the Mind. And so Bhima, who personifies the Mind of Man, goes out in search of water (Prakriti).

45. HIDIMBA.

HIDIMBA AND HIDIMBA.—Man has to understand Prakriti or the world of manifest life in the light of the character of the Mind, according to which we hold that Purusha and Prakriti together create the world. Now in this association of Purusha and Prakriti we might hold (1) that the share of Purusha is smaller than that of Prakriti, and this corresponds to the point of view of the Mahayana school of Buddhism ; or (2) that the two are equal, and this corresponds to the Dualistic school of Saivism ; or (3) that the share of Purusha is greater than that of Prakriti,—and this is the view of the Vaishnavite Dualistic school. As Man has not yet attained to Vaishnavism, the last does not at present arise. He has understood the first and considered it erroneous, and he has grasped and accepted the second. These two points of view regarding the character of the Mind are personified by Hidimba and Hidimba, the giant and his sister. Bhima will, therefore, be able to “slay” the brother, but not the sister.

Hidimba.—Hidimba (H, i, dimba) means “(dimba) the child or personification of (i) the Mind associated with (h) Prakriti. He refers, therefore, to the Vaiseshika, based on the character of the Mind, in Buddhism (Vaisesika-Nyaya), giving a higher place to Prakriti than Purusha in the creation of life.

A Rakshasa.—Hidimba is said to be a Rakshasa, (Ra, aksha, sa) which means “(sa) he who personifies (aksha) the Senses of (ra) Action.”

Thus a Rakshasa is one who believes in the Digambara school of Jainism, that is, is an atheist.

Hidimba, as a Rakshasa, means that his idea of the Mind is to be referred to Sankhya-Nyaya-Vaisesika, on which Buddhism and Jainism are based, holding that Prakriti is the chief creator of life.

Ravana as a Rakshasa.—The idea of a Rakshasa throughout sacred literature is the same. It signifies one who believes in Prakriti rather than Purusha or God as the creator of the universe. The idea of Ravana, the lord of Lanka, is the same. He has ten heads, which refer to the ten Senses of Knowledge and Action; and so he may be said to personify Sankhya-Nyaya or Jainism and Buddhism based on their character. The War between Rama and Ravana is thus a conflict between the Dualistic school of Vaishnavism (Rama) and Jainism and Buddhism, and the former succeeds. This will be explained at some length in the Vana Parva, where we get a reference to the Story of Rama.

HIDIMBA.—Hidimba the sister of Hidimba, is one who is accustomed to believe in the Vaisesika or the Mahayana school, holding that it is Prakriti more than Purusha that creates; and so she is a Rakshasi. But when she sees the real character of the Mind (Bhima), on which the Vaisesika is based, she changes her opinion, and accepts the more correct idea of the creative energy of the Mind. Hence we are told that her heart was filled with desire when she saw Bhima (Mind of Man), and desired to have him for her husband.

BHIMA SLAYS HIDIMBA.—But Hidimba, the brother of Hidimba, does not agree that Purusha or God is the chief creator of life. He holds rather

that it is Prakriti who creates. He belongs, therefore, to a Prakritic system of thought, and so Bhima "slays" or "assigns him to Prakriti," that is, shows his true character as he is.

Slaying.—The word for "slaying" in the text is Vadha (Va, dha), which means "(dha) placing or assigning to (va) Prakriti."

46. BHIMA AND HIDIMBA: GHATOTKACHA.

BHIMA AND HIDIMBA.—Now we have to understand the real creative character of the Mind. We see that Purusha and Prakriti are united together for purposes of creation, but the share of Purusha is greater than that of Prakriti; and it is then that creation takes place.* This is the marriage of Bhima and Hidimba, and of their union is born Ghatotkacha.

A Slender Lady of Mind-like speed.—We have explained that Hidimba personifies the Mind; that is, she is Prakriti of the Vaisesika, based on the character of the Mind. Hence she is described as a "slender lady of Mind-like speed;" and she takes Bhima to the Manasa lake, or the Lake of Manas or the Mind; and "lake" or Water symbolizes Prakriti.

GHATOTKACHA.—We have seen that Man has understood the character of the Mind and its

* We have explained that the energy of the Mind is electric, which has a positive and a negative aspect. But the current of energy will flow only when there is what is called a difference of potential. In other words, one aspect, and the ancients held that it was the positive or Purushic, should be higher than the other. This may be said to correspond to the higher energy of Purusha in relation to Prakriti, which alone makes it possible for the current of life to flow.

connection with the Senses of Knowledge and Action. We see that the true relation between them is that the Mind is connected with the Senses, and the Senses of Knowledge with those of Action; and when we associate the Mind with the objects of life, we see that it is so. This is Ghatotkacha, signifying that where the Mind is regarded as the chief creative energy of life, the Senses of Knowledge are associated with those of Action, and *vice versa*. In other words, when the Mind of Man (Bhima) is associated with Prakriti or the objects of life, expressive of the character of the Mind (Hidimba), we see its connection with the Senses and of the Senses with one another (Ghatotkacha).

Ghatotkacha.—Ghatotkacha (Gha,ta,u,t,ka,cha) means “(cha) the Mind as (ka) the first creative energy of life, associated with (t) the Senses of Action and (u) of Knowledge, and (ta) the Senses of Knowledge associated with (gha) those of Action.”

GHATOTKACHA AS AN OPPONENT OF KARNA.—We are told that Ghatotkacha was specially created as an opponent of Karna, so that he might be slain by that hero and Arjuna be saved. Now we see that Karna personifies Food, and the fight between Karna and Arjuna corresponds to that between Food and Prana, the Eater of Food. We have thus to consider the effect of Food on Prana and other energies of the body, and *vice versa*: and we see that while Prana is higher than Food, the latter is superior to all other energies of the body. Thus, when we are told that Karna

slew Ghatotkacha, it means that Food is superior to the Mind and the Senses. As we shall see, Karna is able to defeat in battle all the Pandava brothers with the exception of Arjuna, and the explanation is the same.

47. THE SLAYING OF VAKA.

BHIMA SLAYS VAKA.—The marriage of Bhima and Hidimba shows that if we examine the world in the light of the creative character of the Mind, we see that, though Purusha and Prakriti are united together for purposes of creation, the share of God is greater than that of Prakriti. This being so, Man cannot give the chief place to Prakriti as a creator of the universe. Corresponding to this we are told that Bhima (Mind) slew the Rakshasa Vaka, who personifies the idea that Prakriti is the chief creator of life.

Vaka.—Vaka (Va, ka) means “(ka) the first creative energy of life is (va) Prakriti.” The idea of Rakshasa has already been explained.

A RESUME.—We have seen how Man (Pandavas) rouses the hostility of his opponents, wedded to Buddhism (Kauravas) for trying to go beyond their pale and understanding the relation of the Mind to Prana or vital Breath, the vehicle of the Soul. They apprehend danger to their own existence, fearing that he would be able to pass on to higher systems of thought, and so wish to confine him to Jainism (House of Lac). But Man understands the nature of Sacrifice (*Varanavata*), and knows that Buddhism is included in and leads to Saivism (Worship of Siva). He

also knows the character of the Mind and its connection with the Senses of Knowledge and Action (Mlechchha language), and can easily cross over the Nyaya system of thought (across the Ganga) into the Vaisesika. He is, however, prepared to show how he can enter into the spirit of Jainism (House of Lac), and then pass out of it into higher forms of thought through the idea of Sacrifice (almsgiving of Kunti) and by expounding the connection of the Mind with the Senses of Knowledge and Action (subterranean passage), and this marks his final passage over Nyaya (across the Ganga).

Man has entered the Vaisesika, based on the character of the Mind, and so must understand the world in the light of the Mind. He sees that all life is created out of the union of the male and the female or Purusha and Prakriti,—the essential idea of this system,—but there are some who would give the first place to Prakriti, while others to Purusha (Hidimba and Hidimba). He shows that the former view is erroneous (slaying of Hidimba), and that all creation takes place when Purusha has a larger share than Prakriti (the marriage of Bhima and Hidimba and the birth of Ghatotkacha). He understands that, if the Mind be regarded as the chief creative energy of life, we must know its connection with the Senses; and then we see how the Senses of Knowledge and Action are connected with and arise out of the Mind (Ghatotkacha). After this he can never agree that Prakriti is the chief creative energy of life (slaying of Vaka).

CHAPTER IX
THE WEDDING OF DRAUPADI
OR
MAN UNDERSTANDS
THE NATURE OF SACRIFICE

48. The Sacrifice of Drupada. 49. The Birth of Dhrishtadyumna. 50. The Birth of Draupadi or Krishna: Sikhandin. 51. Dhaumya. 52. The Potter's House. 53. The Test. 54. Krishna recognizes the Pandavas. 55. Shooting the Mark: Karna's Attempt. 56. The Success of Arjuna. 57. The Wife of Five.

A SUMMARY.

MAN has passed out of Nyaya into the Vaisesika, based on the character of the Mind, and has grasped its connection with the Senses of Knowledge and Action. It is necessary for him to understand more completely the character of the Sacrifice, or the creative, selfless and beneficent action, of the Mind and the Senses and their objects.

We must always begin at the bottom of the scale, and so we have to examine the idea of Sacrifice in Jainism or Sankhya-Nyaya, which is personified by Drupada. Then we have to understand the idea of Sacrifice in Buddhism, personified by Drona. This enables us to see how we can rise from one idea of Sacrifice to another; and we find that it is possible to rise

from the Buddhist idea of Sacrifice to a yet higher one. (The Sacrifice of Drupada).

We see that there are two kinds of Sacrifice. Some actions are commonly called Sacrifice, but are not really so, and they can become true acts of Sacrifice only when the idea of God is present in them, for the idea of God is akin to that of Sacrifice. (The Birth of Dhrishtadyumna).

But certain other actions are always characterized by true Sacrifice and have the idea of God inherent in them. (The Birth of Draupadi). This enables us to see that the idea of Prakriti or Nature is transformed into that of God when we associate with it the idea of Sacrifice. (The Birth of Sikhandin).

When Man understands the character of the Mind and its connection with the Senses of Knowledge and Action, and also grasps the idea of Sacrifice, he rises from Buddhism and Jainism or Sankhya-Nyaya-Vaisesika to the religion of Mahadeva or Yoga-Vaisesika-Nyaya. (Dhaumya).

The religion of Mahadeva holds that God and Nature are joint creators of life. Man understands this, and realizes that, though the two are associated together, it is God who is master and lord of Prakriti. (The Potter's House).

Man has now to show that he has properly understood the idea of Sacrifice of the Mind and the Senses and their objects (the Test), and that

the idea of God is inherent in Sacrifice. (Krishna recognizes the Pandavas).

Sacrifice is creative, selfless, and beneficent action; and it may be argued that not only the Animal Kingdom, but the Vegetable Kingdom too is capable of this Sacrifice; for the latter has life and consciousness of its own, and so can act in a spirit of Sacrifice. Then again we are told in the Upanishads that Food, based on the Vegetable Kingdom, is a Sacrifice offered to *Prana*, the vehicle of the Soul. We see, on the other hand, that this Sacrifice of the Vegetable Kingdom or Food depends on the functions of *Prana* or the Animal Kingdom. In other words, if there were no Animal or Eater of Food, Food could not by itself be eater or make a Sacrifice. (The attempt of Karna).

Thus it is Man, the highest expression of the Animal Kingdom, who alone can understand or make a Sacrifice. Sacrifice is creative action, and all action depends on the energy of *Prana* or Breath, the vehicle of the Soul. Again, all knowledge belongs to the Soul, which is characterized by consciousness and memory. Hence, as Breath is the vehicle of the Soul, it is *Prana* alone that can understand or make a true Sacrifice. (The Success of Arjuna).

Though *Prana* is at the root of all action, Man has a number of other energies too,—*Buddhi*, Mind, and the Senses, or Legs and Arms; and each of them is capable of action conceived as a Sacrifice. (The Wife of Five).

48. THE SACRIFICE OF DRUPADA.

THE SACRIFICE OF DARUPADA.—Man has passed out of Jainism or Sankhya-Nyaya (the House of Lac) in two ways, (1) by grasping the character of the Mind and its connection with the Senses of Knowledge and Action, and (2) by understanding the idea of Sacrifice. But Sacrifice is not limited to the Senses alone, and it is necessary to understand its scope and character more completely.

We have to start at the bottom of the scale, and so must examine the character of Sacrifice in Jainism, that is, the Sacrifice of the Senses and their objects, personified by Drupada. Then we have to understand the idea of Sacrifice in Buddhism, that is, the Sacrifice of the Mind and the Senses of Knowledge, personified by Drona. Further, we have seen in the victory of Drona over Drupada how we can distinguish between the character of Sacrifice in Buddhism and Jainism; and this enables us to see how it is possible to rise from one to the other. We have to understand the character of Sacrifice in the different systems of thought, and have to begin at the bottom of the scale; and if we know how to rise from Jainism to Buddhism, we know the means to rise to higher systems too. Drupada, the symbol of Sacrifice in Jainism, must, therefore, understand the true nature of Sacrifice if he wishes to defeat Drona, the symbol of Sacrifice in Buddhism. Now the system of thought higher than Buddhism is Saivism, which holds that all

creation takes place out of the union of the male and the female; and this system, having the Vaisesika at its centre, is personified when there is an issue out of this union (MM. II, 288; III, 331). To understand the idea of Sacrifice in the Vaisesika as the centre of Saivism, we must have the birth of children; and so we are told that Drupada performed a great Sacrifice in order to have children.

49. THE BIRTH OF DHRISHTADYUMNA.

THE BIRTH OF DHRISHTADYUMNA.—In order to understand the idea of Sacrifice in the Vaisesika, we must understand the true character of the functions of the Mind on which this system is based; and we see that the Mind is associated with the Senses of Knowledge and so is said to be a sixth sense itself. This is Dhrishtadyumna, born out of the Sacrifice of Drupada.

Dhrishtadyumna.—Dhrishtadyumna (Dhri, sh, ta, dyu, mna changed to mna) means “(mna, originally identical with *man*, from which Manas or Mind is derived—MWD.pp.783,837) the Mind associated with (Dyu) the Senses of Knowledge, and (ta) the Senses of Knowledge associated with (sh) the Mind, characterized by (dhri, to practise self-control, MWD.p. 519) Sacrifice.”

We have seen that Dyaus or Dyu is the Vedic deity of the Nyaya system of thought, based on the Senses of Knowledge (MM.II, 149) and self-control in an essential of Sacrifice. Dhrishtadyumna personifies, therefore, the Sacrifice or creative, self-controlled and beneficent action of the Mind in association with the Senses of Knowledge, and of the Senses of Knowledge with the Mind.

DHRISHTADYUMNA AND DRONA.—We are told that Dhrishtadyumna was created in order to slay Drona; but even though Drona was aware of this, he taught him everything he knew. The point is clear. Drona personifies Sacrifice in Buddhism, and Dhrishtadyumna in Saivism; and though both understand the character of the Mind in relation to the Senses of Knowledge, Saivism is higher than Buddhism and includes the latter system. Further, Buddhism is based on the conception of Prakriti as the chief creative energy of life, and so Drona has to be “slain” or “assigned to Prakriti.” Hence Dhrishtadyumna, who personifies the idea of Sacrifice in a higher system of thought, is competent to “slay” Drona. But we can rise to a higher system only through a lower one and, as Buddhism leads to Saivism, Drona teaches Dhrishtadyumna all he knows, although the latter is to “slay” him one day.

50. THE BIRTH OF DRAUPADI.

THE BIRTH OF DRAUPADI.—All Sacrifice is creative action characterized by impartiality, self-control, and the spirit of goodness; and it is this that gives us the idea of God. This point must be made clear, namely, that the idea of God is inherent in Sacrifice; for each system has its own idea of Sacrifice, and Jainism has little place for God in its scheme. We must distinguish between actions commonly called Sacrifice, but without reference to God, and those that always refer to God. The former too can become real acts of Sacrifice when they are pervaded by the

idea of God; but the latter are always so. The first is personified by Dhrishtadyumna, and the latter by Draupadi, the second child born out of the Sacrifice of Drupada. She personifies the Sacrifice of the Mind and Senses of Knowledge and Action and their objects, always pervaded by the idea of God, and she so is called *Krishna*, a counterpart of *Krishna*, or “leading to *Krishna*,” the sole supreme Creator of the universe.

Draupadi.—The word *Draupadi* is the feminine of *Draupada*, which means “belonging to or descended from *Drupada*.” It may also be regarded as a *Vriddhi* or elongated form of *Drupadi* (D, r, u, pa, d, i, i), meaning “(i, a sign of feminine gender, Woman being regarded as an instrument of creation) the creative energy of (i) the Mind characterized by (d) Sacrifice and associated with (pa) the objects of the Senses, and (u) the Senses of Knowledge and (r) of Action characterized by (d) Sacrifice.” She personifies, therefore, the Sacrifice of the Mind and the Senses of Knowledge and Action and their objects. This Sacrifice is conceived as creative (Woman), and refers to the idea of God; and so she is also called *Krishna* (*Krishna*, a), meaning “(a) leading to (*Krishna*) *Krishna*, the supreme Creator of the universe.”

SIKHANDIN.—We have examined the character of Sacrifice, and shown how it can be regarded as truly so only if it is pervaded by the idea of God. Now let us see its connection with Nature or *Prakriti*. We have explained that all actions are said to arise from *Prakriti* (*Pra, kri, ti*), and that is the very meaning of the word (MM. II, 116, n. 1); and now when we associate the idea of Sacrifice with

actions, we refer them not to Prakriti but to God. Sacrifice is creative action, performed without self-interest and with self-control, and meant for the benefit of all; and this means that when we believe that the actions of Prakriti are well-ordered and good, that is, characterized by Sacrifice, we transform Prakriti into God. In other words, God may be defined as Nature or Prakriti *plus* Sacrifice; and, as God is personified as a Man, and Prakriti as a Woman, we might say that a Woman can be transformed into a Man by means of Sacrifice. This is *Sikhandin*, who is born as a Woman (Prakriti), but is transformed into a Man (Purusha or God) by means of penance and austerities or Sacrifice.

Sikhandin and Amba.—It seems difficult to get the meaning of *Sikhandin* by means of letter-analysis, but the idea, as derived from his description is clear enough. We are told that Amba took birth as *Sikhandin*, and we have explained that she personifies the Prakriti of the pure Sankhya, which has no place for Purusha or God in its scheme, and so she can find no “husband” in the world (MM. IV, 43-44) *Sikhandin* may, therefore, be said to personify this idea of Prakriti (Woman), or the world of manifest life, which is believed to have nothing to do with Purusha or God. It is this that is transformed into Purusha or God (Man) by means of Sacrifice. In other words, when we hold that Nature is impartial to all, is pervaded by a moral order, and all its actions are meant for the benefit of Life itself,—and that is Sacrifice—we have transformed it into God.

Bhishma and Sikhandin.—Then we are told that Bhishma, the chief of the Kuru heroes, could be overcome only through the assistance of *Sikhandin*.

When, in the battle of Kurukshetra, he saw *Sikhandin*, he threw down his arms and could not fight; and then Arjuna, coming from behind, was able to overthrow him.

Bhishma is the Purusha of Nyaya, holding that it is Prakriti who creates, and Purusha is but a spectator of her work or has, at best, but a small share in it. This is the very antithesis of Yoga, which, as we shall see, in the point of view of the Pandavas; and Bhishma can be defeated in his argument only if he is convinced that Prakriti itself can be proved to be an expression of God, that what appears to be of Prakriti is really of God when we associate with it the idea of Sacrifice. That is *Sikhandin*, the third child born out of the Sacrifice of Drupada; and he is instrumental to Bhishma's death.

Change of Sex.—*Sikhandin* is an instance of change of sex in the Epic. There have been a number of such cases in recent years, and this shows how true the ancients were to ideas as well as the facts of life.

51. DHAUMYA.

DHAUMYA.—Let us now return to Man or the Pandavas. He has to grasp the true scope and character of Sacrifice of the Mind and the Senses and their objects. We have seen how we can rise from a lower to a higher system of thought by means of Sacrifice. The Sacrifice of the Senses of Action, the basis of the Sankhya, leads to Nyaya; of the Senses of Knowledge, the basis of Nyaya, to the Vaisesika; and so the Sacrifice of the Mind, the basis of the Vaisesika, must lead to Yoga, based on the character of Buddhi. In other words, if we understand the

idea of Buddhi, we understand the Sacrifice of the Mind and the Senses and their objects. That is Dhaumya, who personifies Buddhi associated with the Mind and the Senses of Knowledge, whom the Pandavas now make their priest and guide.

Dhaumya.—Dhaumya means “of Dhumya” (Dh, u, m, ya), which means “(ya) Buddhi associated with (m) the Senses of Knowledge (u) woven with (dh) the Mind.” Hence “Dhaumya or Buddhi and its association with the Mind and the Senses of Knowledge” helps Man (Pandavas) to wed “Draupadi” or “the Sacrifice of the Mind and the Senses and their objects.”

We see that “Dhaumya” includes Buddhi, Mind and the Senses of Knowledge, corresponding to which we have Yoga-Vaisesika-Nyaya or the religion of Mahadeva. The Pandavas are said to have chosen “Dhaumya” for their guide; and this means that they seek to be guided by Saivism, and have completely passed out of Buddhism and Jainism (Vaisesika-Nyaya-Sankhya), which hold that Prakriti is the chief creator of life in the universe.

52. THE POTTER'S HOUSE.

THE PANDAVAS AS BRAHMANAS.—Man has understood the Sacrifice of the Mind, and so he may be said to have grasped the idea of Buddhism. Now we have seen that the four castes corresponds to the four great creative energies of life. The Brahmana refers to Buddhi, the Kshatriya to the Mind, the Vaisya to the Senses of Knowledge and the Sudra to the Senses of Action (MM.I, 282-286). As Man has grasped the idea of Buddhi at this

stage, the *Pandava* brothers are said to have disguised themselves as Brahmanas, to indicate the stage of thought at which they have arrived.

THEY LIVE ON ALMS.—Alms or charity is one of the requisites of Sacrifice, for it is an expression of goodness of heart, and a recognition of justice and the moral order of life that the strong should help the weak and the rich be kind to the poor, so that all may live and grow and act in mutual co-operation for the benefit of all. As Man has understood the idea of Sacrifice, we are told that the *Pandava* brothers lived on alms.

IN THE POTTER'S HOUSE.—Man has grasped the idea of Buddhi, the highest energy of Saivism, which holds that God and Nature together create the universe, but the share of God is greater than that of Prakriti. Corresponding to this we are told that the *Pandavas* came to live in a Potter's house, for God is often compared to a Potter, shaping things out of matter or clay to his will (BhG. XVII, 61); and that is also the literal meaning of the word.

Potter.—The word for Potter in the text is Kumbha-kara, which means “(kara) husband, master or lord of (kumbha, water-jar, Water being symbolic of Prakriti) Prakriti.” “Kumbha-kara” or Potter is, therefore, the “husband, master, or over-lord of Prakriti.” Man has accepted Saivism which holds this view, and so the *Pandavas* come to live in a Potter's house.

53. THE TEST.

DRUPADA DESIRES TO HAVE ARJUNA FOR HIS SON-IN-LAW.—Man has to show that he has under-

stood the idea of the Sacrifice of the Mind and the Senses and their objects, and so is fit to "wed" Draupadi, who personifies the same idea. Now the question is, Who is capable of understanding and performing this Sacrifice ? We have seen that Sacrifice is both Knowledge and Action. We have to know what is discipline, goodness, selflessness and morality, and act according to them and that is Sacrifice. Of all creatures in the world Man alone is capable of this Sacrifice ; and of all energies in Man,—Soul, Buddhi, Mind and the Senses,—it is Prana alone, the vehicle of the Soul and the energy of Action, where Knowledge and Action meet,—that can understand and act up to this Sacrifice. That is Arjuna, and so Drupada desires that he should become the "husband" of his daughter Draupadi.

THE MACHINE.—The question now is, How can Man prove that he has understood the idea of the Sacrifice of the Mind and so is fit to win Draupadi ? In connection with the idea of Dhaumya we have shown that if Man can prove that he has grasped the idea of Buddhi, he may be said to have understood the Sacrifice of the Mind. Corresponding to this we have here a Yantra or Machine, which was erected by Drupada to test those who came to claim the hand of Draupadi.

Yantra or Machine.—The word for Machine in the text is Yantra (Y.antra, a variant of antara, MWD. p. 44.) which means "(antara) the contents of (y) Buddhi." In other words, we must know the "contents of Buddhi" (Yantra or Machine) in

order to explain the character of the Sacrifice of the Mind and the Senses and their objects (Draupadi).

THE MARK.—Man must grasp the idea of Buddhi to show that he has understood the nature of the Sacrifice of the Mind (Yantra or Machine) and now he must explain that the Mind is associated with the ten Senses. This is the Mark placed over the Yantra or Machine.

Laksha or Mark.—The word for a Mark in the text is Laksha (la, ksha), which means “(ksha, lightning or the energy of the Mind, MM. I, 66) the Mind associated with (la) the ten Senses.”

Thus we see that after explaining “the contents of Buddhi” (Yantra) we must show that the Mind is associated with the ten Senses (Laksha).

THE ARROWS.—Then, in order to prove that we have understood the character of Buddhi, we must hold that it is Buddhi that is the chief creative energy of life; for that is the character of Buddhi as the basis of the Yoga system of thought, the highest range of Saivism or Yoga-Vaisesika-Nyaya. This is signified by the Arrows, by means of which the “Mark” is to be shot.

Arrow.—The word for Arrow in the text is Sayaka (Sa, ya, ka), which means “(ka) the first creative energy of life is (ya) Buddhi associated with (sa) Knowledge.” We have seen that Buddhi is generally believed to be characterized by Knowledge, and it is only in Yoga-Vedanta or qualified Monism, where Buddhi is for practical purposes identified with the Soul, that it is associated with Action too. Man has come into Saivism at present,

but has not yet understood the character of Yoga-Vedanta; and so he holds that Buddhi is characterized by Knowledge.

THE TEST.—Thus, in order to show that we have grasped the character of the Sacrifice of the Mind and the Senses and their objects (*Draupadi*), we must explain the nature or “contents” of Buddhi (*Yantra* or *Machine*); then we must show that the Mind is associated with the ten Senses (*Laksha* or *Mark*); and then hold that Buddhi is the chief creative energy of life (*Sayaka* or *Arrows*). This is the test through which a person must pass before claiming the hand of *Draupadi* (Sacrifice of the Mind and the Senses and their objects).

54. KRISHNA RECOGNIZES THE PANDAVAS.

KRISHNA RECOGNIZES THE PANDAVAS.—Man has understood the idea of the Sacrifice of the Mind, and that takes him up to Buddhi, the highest energy of *Saivism* or *Yoga-Vaiseshika-Nyaya*; and he believes that God and Nature are joint creators of the universe, but the share of God is greater than that of *Prakriti*. This is also the point of view of *Vaishnavism* or *Vedanta-Yoga-Vaiseshika* in connection with its *Vaiseshika* aspect; for this system has three points of view, and in the first, corresponding to *Vedanta* or pure Monism, it holds that God is the sole creator, and *Prakriti* too is created by him; in the second, corresponding to *Yoga* or qualified Monism, it holds that *Prakriti* exists only as a spectator of God; while in the third, corresponding

to the Vaisesika or Dualism, it holds that Pra-kriti has a share in the creation of life, but it is less than that of God. These are the three aspects of Vaishnavism,—Advaita or pure Monism, Visishtadvaita or qualified Monism, and Dvaita or Dualism (MM. II, 260-261); and we see that the Dvaita or Vaisesika aspect of Vaishnavism is analogous to the Yoga aspect of Saivism. In other words, if a person understands the highest point of Saivism (Yoga), he knows the lowest point of Vaishnavism (Vaisesika); and this enables him to pass from the one to the other system. We have seen that Man has understood the idea of Buddhi, the basis of Yoga, in Saivism; and so he may be said to have grasped the idea of the Mind, the basis of the Vaisesika, in Vaishnavism. In other words, he has now understood the idea of the Mind or the Vaisesika in all the three principal systems of Philosophy and Religion.

We have observed that Krishna is the sole supreme Creator of the universe according to Vaishnavism. Hence, if Man has understood the idea of Buddhi as the highest point of Saivism, he has grasped the idea of the Mind as the lowest point of Vaishnavism; and so Krishna or God, whose idea is born in each act of Sacrifice, and who comes for this reason to witness the wedding of Draupadi, recognizes the Pandavas (Man), and they too make his acquaintance for the first time at this stage.

Krishna.—We have explained that Krishna is the sole supreme Creator of the universe in the

light of Vaishnavism, and his very name, when properly analysed, expresses this idea (MM. I, 404-406).

Krishna in the Upanishads.—The idea of Krishna dates back to the Upanishads if not to an earlier period ; and we are told in the Chhandogya Upanishad (III, xvii, 6) that Ghora Angirasa communicated the view of Sacrifice in Krishna, the son of Devaki, and he (Krishna) never thirsted again for other knowledge. We see from this that the idea of Krishna is associated with Sacrifice. In other words, when an act of Sacrifice is performed, there we get the idea of Krishna or God.

Krishna in the Bhagavata Purana.—The Story of Krishna is told in the Bhagavata Purana; but, as Krishna is the real hero of the Mahabharata too, it is necessary to understand what he signifies. The question in the Mahabharata is, How can Man rise from Sankhya to Vedanta or the lowest to the highest system of thought? while in the Bhagavata Purana we are told how the idea of God is born in the world of manifest life which does not believe in him. In other words, suppose we hold that it is Prakriti or Nature that creates, how can we come to believe that it is God who creates?

The Eight Children of Vasudeva and Devaki.—The question before us is, How is the idea of God born in the world of manifest life, Nature of Prakriti? Now we are told that there are eight divisions of Prakriti,—Buddhi, Egoism, Mind, and the five Elements (BhG. VII, 4); and so if we believe that it is Prakriti who creates, we must have eight children born of Prakriti. That, as we have explained, is the idea of the eight Vasus and the eight children of Ganga; and, with some variation, we get the same idea here again. And so Devaki has eight children too.

Vasudeva and Devaki.—Vasudeva and Devaki may be said to personify Purusha and Prakriti, and Vasudeva literally signifies “the lord of Vasus;” and we have explained that Vasu (Va, su) means “born of Prakriti.” He is thus “the lord of all that is born of Prakriti;” or a Purusha or God in relation to Prakriti. Devaki (Da, i, va, k, i) means “(i, sign of feminine gender) Prakriti holding that (k) the first creative energy is (va) Prakriti, (i) associated with (da) Sacrifice.” Here we get the idea of Sacrifice by means of which Prakriti too is said to create; and so the idea of God (Krishna) is born out of Sacrifice, and that is what we are told in the Upanishads.

Balarama and Krishna.—We are told that Vasudeva and Devaki had eight children, and these are the eight divisions of Prakriti. Starting at the bottom, we see that the seventh is Egoism, and the eighth Buddhi; and we are told that Balarama was the seventh, and Krishna the eighth, child. The former should refer, therefore, to Egoism, and the latter to Buddhi. Now we see that Egoism is differently defined in different systems of thought. The Sankhya holds that it is a transformation of Buddhi, and after it we get the Mind. Other systems hold that whenever the Soul associates with the objects of life, it is transformed into Egoism. Now the Soul associates with the objects through its vehicle Prana or vital Breath; and when this association is characterized by Desire, the attribute of the Mind, we get Egoism. Hence Balarama personifies Breath or Prana associated with the Mind, and this is the meaning of the word as we have explained (MM. IV, 122-123).

Krishna personifies Buddhi; but we have seen that Vaishnavism holds that Buddhi may for practical purposes, be identified with the Soul (MM. I,

67, n. 3); and so Krishna is the deity of the Soul, having Buddhi for its first manifestation. In other words, he is the Purusha of the Soul in pure Vedanta, Advaita, or Monism; but, inasmuch as we can go only as far as Buddhi in the world of manifest life, he may be regarded as the Purusha of Buddhi or qualified Monism too. That is to say, we might either hold that God is the sole supreme Creator of the universe, or that Nature exists only as a spectator of his work, and these two points of view will be practically the same. This, as we shall see, is the point of view of the Mahabharata as indicated in the Battle of Kurukshetra.

A detailed examination of the Story of Krishna, as given in the Bhagavata Purana, is outside the scope of this work, and we shall confine ourselves, as far as possible, to the Mahabharata.

55. SHOOTING THE MARK.

THE FAILURE OF MANY PRINCES.--We have seen the conditions that must be satisfied before Draupadi can be won; and, as the true idea of Sacrifice has not yet been generally understood, many Princes fail in their attempt to "shoot the mark. ".

KARNA'S ATTEMPT.--Karma is Food, the essence of *semen virile*, the creative energy of Prakriti in the Sankhya. This system holds that Mahat or Buddhi is the highest creative energy of life, and so Karna believes that he knows the true nature of the Sacrifice of the Mind and the Senses and their objects, all of which arise out of Buddhi according to the Sankhya (MM. II,

169, 171). Again, we have seen how, when the Seed is sown and it multiplies, and again when it is eaten and supports life, its action is creative and beneficent, and so it may be said to understand and act in a spirit of Sacrifice. Hence we are told that Karna raised the bow, strung it, and placed an arrow on the string, and was on the point of shooting the mark.

DRAUPADI'S PROTEST.—But he was prevented by the protest of Draupadi. She maintains that it is Man alone who can grasp the true nature of Sacrifice, and not Grain or the Vegetable Kingdom; for Food exists for the Eater of Food, and it is only through the latter that it can make a true Sacrifice. And so she wants to wed a man who understands and can act in a spirit of Sacrifice, and not Grain or Corn. Hence she cries out that she will not have a Suta for her husband, at which Karna retires in shame.

A Suta.—The word Suta has a number of meanings in Sanskrit, but it is usually interpreted to mean “a charioteer,” for Adhiratha, the reputed “father” of Karna, is described as a Suta. But we have shown that Adhiratha (Adhi, ratha) really means “anxiety regarding the body,” and Suta is “one who is born” (MM. IV, 64-65). The word Suta also signifies procreation in general, and Suti, its feminine form, means “yeilding fruit, production of crops” (MWD. p. 1240). Here Suta would obviously have this meaning, and refer to “the production of crops;” for Karna is Seed or Grain, which yields fruit and produces crops.

56. THE SUCCESS OF ARJUNA.

THE SUCCESS OF ARJUNA.—Sacrifice requires both Knowledge and Action, and these meet in *Prana* or vital Breath, the energy of Action and the vehicle of the Soul, the essence of all Knowledge. Further, it is Man alone who can understand and perform a true Sacrifice, and the essence of his life is *Prana*. Hence it is *Prana* or Arjuna alone who can succeed in winning *Draupadi*, the emblem of Sacrifice. Further, we have seen that Man has passed out of Buddhism and Jainism into Saivism, which has Buddhi for its highest creative energy of life; and so he may be said to have understood the character of the Sacrifice of the Mind and the Senses and their objects, and that is *Draupadi*.

ARJUNA BOWS TO MAHADEVA AND REMEMBERS VISHNU.—Man has understood the religion of Mahadeva, which is a stepping stone to that of Vishnu, and we have seen how when we reach the highest point of Saivism, *viz.*, Buddhi, we enter the lowest point of Vaishnavism. Both these systems comprehend the character of the Sacrifice of the Mind and the Senses; and so we are told that before shooting the mark Arjuna bowed to Mahadeva and remembered Krishna, the perfect incarnation of Vishnu.

ARJUNA WINS DRAUPADI.—Man can easily satisfy all the conditions laid down for the winning of *Draupadi*, and so Arjuna succeeds in “shooting the mark.” Drupada and *Draupadi* are both

delighted at the deed; and, as Man has entered the lowest stage of Vaishnavism, Krishna, its supreme deity, greets Arjuna and offers him all assistance in time of need.

57. THE WIFE OF FIVE.

THE WIFE OF FIVE.—*Prana* or vital Breath, the energy of Action and the vehicle of the Soul, is the central energy in Man, and it is this that performs all Sacrifice; and so it is Arjuna who wins Draupadi. But Man consists of other energies too. He has Buddhi, personified by Yudhishthira; Mind by Bhima; and Arms and Legs by Nakula and Sahadeva respectively. Each of these, in addition to *Prana*, is capable of acting in a spirit of Sacrifice, though at the root of all is Breath or *Prana*. It is necessary for us to understand the full scope and character of Sacrifice, and so we must examine its idea in the light of all these energies of Man. Hence, though it is Arjuna who wins Draupadi, she must become the “wife” of all the five Pandava brothers. Again, as all this Action or Sacrifice is creative in character and fruitful in result, she has, as we shall see, an issue by each of them.

DRUPADA'S DOUBTS.—Drupada personifies the Sacrifice of the Senses and their objects, that is, in the Sankhya; and though he has now grasped a higher idea of Sacrifice, he is yet unable to understand how each energy of Man can act separately and together at the same time. He knows that it is *Prana* (Arjuna) that acts, and

it is the central energy of life in Man, and all other Senses, including Buddhi and Mind, act under the direction of *Prana*; but he cannot understand how these can act separately too. But he is made to realize that all the Senses, of Knowledge as well as Action, are separate as we see them, and so we can conceive of their actions as separate too; at the same time they are held together by the Mind. In the same manner the Mind may be regarded as a separate entity, characterized by Desire, Doubt, etc., and yet the Mind and the Senses are held together by Buddhi; and the latter again by the Soul. Thus we can conceive of the functions of the different energies of Man as separate as well as combined; and when Drupada understands this he waives his objection to the marriage of Draupadi with the five *Pandava* brothers. In this connection we are told that Vyasa came to dispel his doubts; and Vyasa personifies Buddhi in its own character and as identified for practical purposes with the Soul. He is thus a fit person to explain how the different energies of Man can be regarded as separate, and how they are again linked together by means of Buddhi and the Soul.

THE VIRGINITY OF DRAUPADI.—There can be no end to Sacrifice or creative and beneficent action. Sacrifice can never be exhausted; it is like a virgin field, yielding fruit for ever; and so we are told that Draupadi was married to all the five *Pandava* brothers, but that high-souled lady still regained her virginity day after day.

A RESUME.—We have to understand the nature of Sacrifice, not only of the Senses and their objects, but of the Mind as well, and this will enable us to rise from Jainism and Buddhism to Saivism (The Sacrifice of Drupada).

We see that there are two kinds of Sacrifice. Some acts are commonly called Sacrifice, but they are really not so, and they can be regarded as Sacrifice only if the idea of God is present in them (*Dhrishtadyumna*). Others again are essentially creative and good and have the idea of God inherent in them (*Draupadi*). Then we see that when we associate the idea of Sacrifice with Nature or Prakriti, we transform it into God (*Sikhandin*).

When we grasp the idea of the Sacrifice of the Mind and the Senses we rise from Jainism and Buddhism to Saivism, with its range of thought extending from the Senses of Knowledge and Mind to Buddhi (*Dhaumya*). Conversely, if we understand the character of Buddhi, we may be said to have grasped the character of the Sacrifice of the Mind and the Senses.

Saivism holds that Buddhi is the highest creative energy of life (disguise as *Brahmanas*); and Man at this stage understands the character of Sacrifice (living on alms). He realizes that God is associated with Prakriti in the creation of life, but it is he (God) who is master and lord (in the Potter's house).

Man has now to show that he has understood the idea of the Sacrifice of the Mind and the Senses

(the Test); and this can be done if he can show that he has understood the character of Buddhi (Yantra or Machine), and knows that Buddhi is the highest creative energy of life (Sayaka or Arrows). He should further be able to explain that the Mind is associated with the ten Senses (Laksha or Mark), and can be grasped by means of Buddhi (shooting the Mark with Arrows). When he can do this, he will be able to show that he has understood the idea of the Sacrifice of the Mind and the Senses and their objects (winning Draupadi).

Man has really understood all this. Moreover he knows that the idea of God is inherent in Sacrifice (*Krishna*). He is established in Saivism, which is a stepping stone to Vaishnavism, and so he has some idea of God in the latter system too (*Krishna* recognizes the Pandavas, and they make his acquaintance).

Here we might ask, if we understand the idea of Sacrifice of the Mind and the Senses by means of Buddhi, the highest energy of Saivism, can we do so by means of Mahat or Buddhi, the highest energy of the Sankhya too? The answer is that the two ideas of Buddhi are different. The Sankhya holds that all action, of whatever kind, including acts of Sacrifice, must be renounced in order to achieve salvation; and so Buddhi, the highest energy in this system, is characterized by Knowledge alone and not Action. Yoga, on the other hand, holds that we must perform actions as a Sacrifice, and it is based on Buddhi, the

highest point of Saivism. Buddhi in Saivism is, therefore, characterized by Knowledge indeed, but by Action too. Hence we might say that the Sankhya, based on the creative character of Food or *semen virile*, does not understand the true character of Sacrifice (Karna's attempt).

Sacrifice requires both Knowledge and Action; they meet in *Prana* or vital Breath, the energy of Action, and the vehicle of the Soul, the receptacle of all Knowledge. Hence it is *Prana* that performs all acts of Sacrifice (Arjuna's success). But, though *Prana* is at the root of all actions, the different energies of which Man is composed, *viz.*, Buddhi, Mind, Arms and Legs are each capable of separate acts of Sacrifice (the Wife of five). The Senses act separately and yet are unified by the Mind; even so the Mind and the Senses are linked together by Buddhi, and the latter by the Soul; and so we might say that they all function together as well as separately (Drupada's doubts are allayed). Then there is no end to acts of Sacrifice, and he who performs them is never exhausted and is fresh for ever (the virginity of Draupadi).

CHAPTER X

THE DIVISION OF THE KINGDOM

OR

THE CONNECTION BETWEEN SAIVISM
AND BUDDHISM

58. *The Pan'avas at Home.* 59. *The Division of the Kingdom.*

A SUMMARY.

WE have explained that Man has passed out of Buddhism into Saivism. But Buddhism corresponds to Vaisesika-Nyaya, while Saivism to Yoga Vaisesika-Nyaya; and so Buddhism is included in Saivism, and there is no real hostility between them. Man (*Pandavas*) is thus reconciled to his opponents. (*The Pandavas at Home*).

Nevertheless, there are points of disagreement between Saivism and Buddhism, and it is necessary to distinguish between them. (*The Division of the Kingdom*).

58. THE PANDAVAS AT HOME.

THE PANDAVAS AT HOME.—The *Pandavas* (Man) have accepted Saivism for their faith, while the Kauravas still adhere to Buddhism. But Saivism corresponds to Yoga-Vaisesika-Nyaya, while

Buddhism to Vaisesika-Nyaya; and so the latter is included in the former. Hence there is no real hostility between them; and king Dhritarashtra, who personifies Buddhism, follows the advice of the advocates of Nyaya and Vaisesika,—Bhishma and Drona,—on which this system is based, and sends for the Pandavas. Vidura, who represents the character of the Mind, common to both the systems, is commissioned to bring them all to Hastinapura, the city of Nyaya. And so once again they all meet together as friends.

Common Ground between Saivism and Buddhism.—The central idea of Saivism is that Purusha and Prakriti are joint creators of life. It has three aspects, corresponding to the three systems of Philosophy on which it is based. In the light of Yoga the share of Purusha is conceived as greater than that of Prakriti, in the light of the Vaisesika the two are equal, while in the light of Nyaya the share of Purusha is less than that of Prakriti. Buddhism, on the other hand, is based on the central idea that it is Prakriti who is the chief creator of life; and in the light of its Nyaya idea it conceives of Purusha but as a spectator of Parkriti, while in connection with the Vaisesika it gives a larger place to Purusha as a creator, but still less than that of Prakriti. These are its two schools, Hinayana and Mahayana. Thus we see that the Vaisesika of Buddhism is akin to the Nyaya of Saivism, while the Vaisesika and Yoga of the latter are higher than the range of the former system. In the same manner the Nyaya of Buddhism has little to do with the Saiva system of thought. Hence we might say that the two systems meet really in the Vaisesika, for the

Buddhist aspect of this system corresponds to the Nyaya aspect of Saivism. And so it is Vidura, who personifies the Vaisesika in all its aspects and is thus common to both, who is sent to bring the Pandavas home.

59. THE DIVISION OF THE KINGDOM.

THE DIVISION OF THE KINGDOM.—But though Buddhism is included in Saivism, there are obvious points of difference between them. The Vaisesika of Buddhism corresponds to the Nyaya of Saivism, and that is their common ground. But the Nyaya of Buddhism is not the same as the Nyaya of Saivism; nor is their Vaisesika the same; and the Yoga of Saivism is entirely outside the range of Buddhist thought. The two cannot be identified or contained in one and the same place; and so king Dhritarashtra deems it wise to divide the Kingdom of Thought between them and their followers, *viz.*, the Kauravas and Pandavas. The range of the former extends from Vaisesika to Nyaya, and so they are centred in their stronghold, Hastinapura, the city of Nyaya; while the range of the latter extends from Nyaya to Vaisesika and Yoga, and so they go out to seek their own stronghold, the city of Yoga, or Buddhi on which it is based. That is Indraprastha, the city of Indra, the deity of Buddhi or the Yoga system of thought; and so the Pandavas go out and construct a new city of this name and dwell there.

Indraprastha.—Indraprastha is the city of Indra, who is the deity of Buddhi (MM. I, 340, n. 5), specially where Buddhi is for practical purposes identified with the Soul (MM. I, 67, n. 3; 341, n. 8-9). Indraprastha means “(prastha) abiding in (Indra) Indra;” hence it may be said to be the city of Indra.

Khandava-prastha.—This city is also called Khandava-prastha; and it means “a city where the idea of Prakriti as the chief creator of life is broken.” This, as we have seen, is the implication of Saivism, where Prakriti is not as in Buddhism and Jainism, regarded as the chief creative energy of life.

Khandava means “of Khandava,” and Khandava (Khanda, va) means “(va) Prakriti (khanda) broken up.” Thus Indraprastha is really Khandava-prastha, for there the idea of Prakriti as the chief creator of life is refuted or broken up.

KRISHNA ACCOMPANIES THE PANDAVAS.—Man has understood the range of Saivism, extending to Buddhi or Yoga which holds that God and Nature are joint creators of life, but the share of God is greater than that of Nature or Prakriti. This corresponds to the Vaisesika or Dualist aspect of Vaishnavism (Vedanta-Yoga-Vaisesika); and so, as Man has attained to the highest (Yoga) point of Saivism, he may be said to have entered the lowest (Vaisesika) point of Vaishnavism. Krishna is the supreme Purusha of Vaishnavism, and, as Man has been initiated in his faith, he accompanies the Pandavas to their new

abode. He helps them to settle down, and then after some time returns to Dvaraka.

Dvaraka.—The word *Dvaraka* (*Dvara*, *ka*, *a*) means “(*a*, sign of feminine gender, Woman being regarded as an instrument of creation) creative (*ka*) body associated with (*dvara*) gates.” These “gates” are the openings of the sense-organs in the human body, and so we are told in the Bhagavad Gita of “the city with nine gates” (V, 13), — the nine openings or gates being two ears, two eyes, two nostrils, one mouth, one organ of creation, and one of excretion. These nine consist of both the Senses of Knowledge and Action, and the Tongue is both these organs combined into one. As a Sense of Knowledge it refers to Taste, while as a Sense of Action it refers to Fire or Speech (MM. I, 70).

Krishna in Dvaraka.—Dvaraka personifies the creative functions of the Senses of Knowledge and Action in the human body; and when these act in a spirit of Sacrifice, God is always there. Hence there are two places for God,—(1) the Soul which is the image of God himself, and (2) Sacrifice, the simplest expression of which is the Sacrifice of the organs of the Senses. Hence Krishna dwells either with the Pandavas (Man), specially when Arjuna (*Prana* or Soul) is present, or in the city of *Dvaraka*. When he is absent from both, it means that God is denied. That is what happens at the Gambling Match; and, explaining the cause of the failure of the Pandavas, Krishna says to Yudhishthira that the king lost because he (Krishna) was not with them and away from *Dvaraka* too (MBh. Vana P. III, xiii, 1).

A RESUME.—Man is established in Saivism, while his opponents adhere to Buddhism. As

there is a great deal in common between them, specially between Saivism and the Mahayana school of Buddhism, the two are reconciled (the recall of the *Pandavas*). Still there are a number of differences between them. The Hinayana school of Buddhism has little to do with Saivism; while the Dualist and qualified Monist schools of Saivism are outside the range of Buddhism. It is, therefore, necessary to distinguish between them (the division of the Kingdom). The stronghold of Buddhism is its Hinayana school, based on Nyaya (Kauravas in Hastinapura), while the highest point of Saivism reaches to qualified Monism, based on Buddhi, identified for practical purposes with the Soul (Indra-prastha). Established in this, Man refutes the idea of Prakriti as the chief creator of life (*Khandava-prastha*). In the light of Buddhi he holds that God is the chief Creator of the universe, and this is a stepping stone to his rise from Saivism to Vaishnavism (*Krishna* accompanies and lives with the *Pandavas*). The idea of God, however, either abides in the Soul or in the creative, selfless, and beneficent functions of our organs of the Senses (*Krishna* leaves for Dvaraka).

CHAPTER XI

THE EXILE OF ARJUNA OR THE FUNCTIONS OF PRANA OR BREATH

60. Life at Indraprastha. 61. Arjuna's Exile. 62. The Wives of Arjuna : Arjuna and Ulupi. 63. Arjuna and Chitrangada. 64. Arjuna and Subhadra. 65. The Birth of Abhimanyu. 66. The Sons of Draupadi.

A SUMMARY.

MAN is established in Saivism, whose range of thought extends from Buddhi to the Mind and the Senses of Knowledge. He has also, to a certain extent, grasped the idea of God in Vedanta (Krishna), and his relation to the Soul and the Senses. He thinks that the best way of studying the subject is to consider all these energies separately and examine the functions of each. (Life at Indraprastha).

But he soon finds that all these energies of Man are dependent on Prana or Breath. He had understood that the Mind is fastened to Prana (MM. IV, 122-123); and now he finds that Buddhi too functions in connection with Prana. This renders it necessary for him to understand the functions of Prana more clearly. (The Exile of Arjuna).

He finds that a person functions in the world of manifest life or Prakriti by means of his Breath or *Prana*. Prakriti has three creative forms, and *Prana* is associated with each of the three. (The Three Wives of Arjuna).

The first form of Prakriti relates to the Elements and the Senses and their objects, and *Prana* is associated with it. (Arjuna and Ulupi).

The second form of Prakriti relates to the Mind, and with it too *Prana* is associated. (Arjuna and Chitrangada).

The third form of Prakriti relates to the unmanifest energy of the Heart, which is made manifest as Mahat or Buddhi, and with this *Prana* is associated too. (Arjuna and Subhadra).

He finds that the Soul associates with the world of manifest life through its vehicle *Prana*, and then the Soul is transformed into Egoism or Abhimana. (The Birth of Abhimanyu).

Then he sees that, acting with *Prana*, each energy of Man—Buddhi, Mind, and Arms and Legs—is capable of functioning separately in a spirit of Sacrifice, and with satisfactory results. (The Sons of Draupadi).

60. LIFE AT INDRAPRASTHA.

THE CHARACTER OF THE MIND.—Man has been established in Saivism, which is based fundamentally on the character of the Mind, holding

that Purusha and Prakriti together create the universe. He has also grasped the idea of the Sacrifice of the Mind and the Senses (Wedding of (Draupadi); but he finds that he needs to examine the problem of the Mind more clearly. How does the Mind function, and in connection with what energies ? Does it act simultaneously with all, or separately with each ?

In this connection we are told that "the Mind lives upon all the Senses and their objects. In the perception of taste the Mind becomes the tongue, in speech it becomes words. Covered with the different Senses, the Mind becomes all the objects which exist in its apprehension." (MBh. Santi P. XII, ccx, 31-32). Again it is said that "when the Mind is united with the faculties of knowledge, then the Understanding (Buddhi) sets in (*Ibid.* ccv, 9). Further, "the Mind should be associated with *Prana*" (*Ibid.* clxxxix, 19), and the "fruits of action depend upon the Mind" (*Ibid.* cci, 20). The character of the Mind has been examined at some length in the Upanishads (MM. II, 232, *seq.*) and the same idea is repeated in later sacred books ; and we see that the Mind functions in connection with all the energies of Man, from *Prana* to the Senses ; and it is for this reason that Draupadi, the symbol of the Sacrifice of the Mind and the Senses, becomes the "wife" of all the five Pandava brothers.

The next question for consideration is, Does the Mind function in connection with only one energy at a time, or with several simultaneously ? The answer is that it acts only in connection with one

Sense or energy at a time, and not simultaneously with two or more. The only energy common to all its functions is *Prana* or Breath. A person can breathe and perform other functions of the Senses or *Buddhi* at the same time; but he cannot see and hear, or taste and smell simultaneously. In this connection we are told in the Upanishads that "As the people say, 'My Mind was elsewhere, I did not hear,' it is clear that a man sees with his Mind and hears with his Mind." Man has now to show that he understands all this about the Mind.

THE ADVICE OF NARADA.—We are told that Narada advised the Pandavas to establish a rule that each of them should live separately with Draupadi; and this means that he asked them to understand that the creative functions of the Mind (Draupadi) can be referred only to one energy of Man (Pandavas) at a time.

Narada.—Narada (N, a, ra, da) means "(da) the Sacrifice of (ra) the Senses of Action (a) leading to or associated with (n) the Senses of Knowledge." We have shown that it is by means of Sacrifice that we rise from a lower to a higher energy or system of thought; and so the Sacrifice of the Senses leads to an apprehension of the Mind. Thus Narada is one who understands the character of the Mind by means of the Sacrifice of the Senses; and so he is competent to advise Man in regard to the functions of the Mind (living with Draupadi).

61. ARJUNA'S EXILE.

THE ACTION OF ARJUNA.—Though the Mind functions separately in connection with the different

energies of Man, an exception must be made in regard to Breath or *Prana*, for we can breathe and think or act at the same time. And so we are told that at the time when Yudhishthira (Buddhi) was engaged with Draupadi (Sacrifice of the Mind and the Senses), Arjuna (*Prana*) too came in.

THE EXILE OF ARJUNA.—This implies that the energy of *Prana* is different in character to that of other energies of Man, and so it becomes necessary to understand it more clearly. In other words, the Soul of Man must understand the character of its vehicle *Prana*, and corresponding to this we are told that Arjuna (*Prana* and Soul) went into exile for twelve years to lead the life of a *Brahmachari*, because he had “transgressed” the rule between the brothers. *Brahmacharya* means “acting like *Brahma*” or acting creatively; and this implies that Arjuna (or *Prana*) desired to understand his own creative functions after this experience in connection with Draupadi.

Brahmacharya.—*Brahmacharya* (*Brahma*, *charya*) means “(*charya*) action in accordance with the law of (*Brahma*)” *Brahma*. Now *Brahma* or *Brahma* is the deity of Buddhism and Jainism (MM. II, Chapter XI); and Arjuna (or *Prana*) desires to understand his own character in the light of this system of thought more carefully. That is the idea of the *Brahmacharya* of Arjuna.

Brahmacharya and Celibacy.—We are told that *Brahmacharya* usually signifies celibacy or continence in matters of sex. This obviously implies self-control, which is the essence of Sacrifice, and the *Svetambara* school of Jainism and the two

schools of Buddhism believe in Sacrifice. But these systems also hold that, as Prakriti is the chief creator of life, the goal of each individual is separation from Prakriti. Hence birth is conceived as a "curse," and celibacy or continence an ideal worthy of our aim. In the present case, however, there is no reference to this, for Arjuna instead of observing celibacy goes out to marry three wives. We have to understand Brahmacharya here in its literal sense as, "acting according to the law of Brahma."

62. THE WIVES OF ARJUNA: ARJUNA AND ULUPI.

THE THREE WIVES OF ARJUNA.—*Prana* (*Arjuna*) has now to understand its own character. It is the energy of action as well as the vehicle of the Soul, and it can act only when it comes into contact with the objects of life. These objects of life refer to manifest Nature or Prakriti, which, according to Buddhism and Jainism, is conceived as the chief creative energy of life. As *Prana* (*Arjuna*) has to understand its character in the light of these systems over which *Brahma* presides, it must know with what forms of Prakriti it has to associate.

We have explained that Buddhism and Jainism correspond to Sankhya-Nyaya-Vaisesika, and Prakriti in these systems is conceived as having three aspects bearing on these three systems. These in the Vedas are described as *Sarasvati*, *Ida*, and *Mahi* or *Bharati*, and their idea is repeated in the *Mahabharata* in *Amba*, *Ambika*, and *Ambalika*. *Prana* has now to be associated with the same three aspects of Prakriti, and they are here described as *Ulupi*, *Chitrangada*, and *Subhadra*, the three "wives" of *Arjuna* whom he married

while he went out to practise Brahmacharya. Subhadra is Prakriti according to the Sankhya, Ulipi according to Nyaya, and Chitrangada according to the Vaisesika. As Nyaya is the centre of this system (Sankhya-Nyaya-Vaise-shika), and we have to examine all things in the light of our Senses of Knowledge or Pratyaksha Pramana, the evidence of the Senses, it would be convenient to consider the Prakriti of Nyaya first.

ARJUNA AND ULUPI.—In our quest of knowledge we have to proceed from the known to the unknown, from the lower to the higher stage. At the bottom of the scale of energies in Man we have the Senses of Knowledge and Action, and we see that *Prana* or Breath acts in connection with them. In other words, when *Prana* is associated with the Ear or the sense of hearing, the latter comes to be associated with its object,—that is, it hears. Similarly, when *Prana* associates with the Arms, the hands act; when with Legs, they move, and so on. Arjuna or *Prana* must, therefore, be associated first of all with a “wife” or Prakriti symbolic of the Senses and their objects; and corresponding to this we are told that Arjuna, going out to practise Brahmacharya, married Ulipi, a form of Prakriti signifying that “the Senses of Knowledge and Action are woven with their objects.”

Ulipi.—The word *Ulipi* (U, l, u, p, i) means “(i, sign of feminine gender, Woman being regarded as a symbol of Prakriti) Prakriti signifying that (p) the objects of the Senses (u) are woven with (l) the ten Senses and (u) the Senses of Knowledge.”

ARJUNA ON THE BANKS OF THE GANGA.—We are told that Arjuna came to the banks of the Ganga, and was engaged in performing Sacrifices, and then Ulupi, the daughter of a Naga king, desired him to marry her. All this explains the character of the functions of *Prana* in the light of the Nyaya system of thought, based on the character of the Senses of Knowledge. In other words, we are required to use our Senses of Knowledge, and see for ourselves how *Prana* or Breath functions in connection with the Senses.

Ganga is, as we have explained, the Prakriti of Nyaya; and, as we have to understand the problem in the light of our Senses, Arjuna comes to the banks of the Ganga. As we have to see how *Prana* functions, Arjuna (*Prana*) is engaged in performing Sacrifices or creative and selfless actions. Then, as we have to see how it associates with Prakriti or the objects of life in connection with the Senses and their objects, Ulupi (who is this Prakriti) claims him for her own. She is the daughter of a Naga king, who personifies the Nyaya system of thought.

Naga.—The word *Naga* (N, a, ga) means “(ga) the Senses of Knowledge (a) associated with (n) the Senses of Knowledge.” As Nyaya is based on the character of the Senses of Knowledge, “*Naga*” refers to this system of thought; and that is the idea of the word in Nagapura too.

THE BOON OF ULUPI.--Ulupi gave a boon to Arjuna, making him invincible in Water; and this means that when *Prana* (Arjuna) understands the

true nature of its contact with the Senses and their objects (*Ulupi*), it cannot be lost in Prakriti (becomes invincible in Water, symbolic of Prakriti).

63. ARJUNA AND CHITRANGADA.

ARJUNA AND CHITRANGADA.—We have examined the association of *Prana* with the Senses and their objects, and now we have to know its connection with the Mind, the energy above the Senses. This is *Chitrangada*, the Prakriti or creative energy of the Mind.

Chitrangada.—*Chitrangada* (*Chit, ra, anga, da, a*) means “(*a*, sign of feminine gender) Prakriti (*da*) giving (*anga*) the body of (*ra*) the Senses of Action associated with (*chit*) the Mind.” She personifies, therefore, the Chit or Mind, associated with the Senses.

The Father of Chitrangada.—The father of *Chitrangada* is *Chitravahana* (*Chit, ra, vahana*) meaning “(*vahana*) he whose vehicle is (*ra*) the Senses of Action associated with (*chit*) the Mind.” In other words, when the Mind is associated with the Senses of Action, we get the source (father) of the creative energy of the Mind (*Chitrangada*). That is to say, the Mind becomes truly creative when it is associated not only with the Senses of Knowledge, but with those of Action too.

The King of Manipura.—*Chitravahana* is the king of *Manipura* (*Mani, p, u, ra*) meaning “(*ra*) the Senses of Action and (*u*) of Knowledge associated with (*p*) their objects, (*mani*) conceived as a gem, or personified.” This means that Chit or the Mind “rules” over the Senses of Knowledge and Action and their objects.

THE BIRTH OF BABHRUVAHANA—The marriage of Arjuna and Chitrangada is the association of *Prana* or Breath with Chit or the energy of the Mind. What happens when this takes place? We are told that when *Prana* associates with the Mind, Imagination is born. We have seen that the ancients believed that the place of the Mind is the Brow (MM. I, 155; II, 345-346); and now we are told that when *Prana* or Breath acts on the brow, the seat of the Mind, Imagination is born; that is, we see images rising before the centre of the brows, and that is exactly the place where they rise. That is Babhruvahana, the son of Arjuna and Chitrangada.

Babhruvahana.—Babhruvahana (Ba, *bhra* for *bhrau*, *vahana*) means “(*vahana*) carrying (*bhrau*) on the brow (ba) Prakriti or the objects of life.” The brow is the place of the Mind, and when “the objects are carried on the brow” we see their image there. In other words, Imagination is born when this takes place.

The Cause of Dreams.—This will explain the cause of Dreams, for in dreams we see images of different kinds. It is said in the Upanishads that a person goes to sleep when his Soul retires into itself (SBE. I, 99). *Prana* or Breath is the vehicle of the Soul, and a person engages in action through his *Prana*, and then he is awake. When he wishes to sleep, he can do so when his *Prana* is disengaged from the objects, and retires within itself. Now *Prana* may be engaged with Buddhi, Mind, or the Senses and their objects; and when a person wishes to sleep, *Prana* must first of all disengage itself from the Senses and their objects, then from the Mind, then from Buddhi, and then

it can retire into itself or the Soul. When it has been disentangled from the Senses and their objects, it is still associated with the Mind,—and it is at this stage that a person sees dreams; and so we commonly believe that dreams arise because of a wandering Mind (Cf. MBh. *Santi* p. XII, ccxvi, 6-12, ccxxv, 24). When *Prana* passes out of the Mind into Buddhi, dreams cease; and when it is centred in itself or the Soul, we have perfect sleep. Corresponding to this the ancients conceived of four stages of sleep; and these stages would refer to the association of *Prana* with the Senses and their objects, the Mind, Buddhi, and the Soul. (Cf. Keith's *Indian Logic and Atomism*, p. 67).

THE CONDITION OF CHITRANGADA'S MARRIAGE WITH ARJUNA.—Now we might ask, Is imagination more closely allied to the Mind or *Prana*? The reply is that it is more a part of the Mind than *Prana*. In other words, when we breathe, we do not necessarily call up any images; but when we exercise the Mind we do so more easily. Hence we are told that the condition of Arjuna's marriage with Chitrangada was that the child born *viz.*, Babhruvahana or Imagination, must remain with Chitravahana and Chitrangada and not Arjuna.

64. ARJUNA AND SUBHADRA.

ARJUNA AND SUBHADRA.—There are three forms of Prakriti, and we have seen the action of *Prana* (Arjuna) with two of them; the third, the Prakriti of the creative energy of the Heart, the symbol of universal Nature, on which the Sankhya system is based. As in the case of Kunti,

Prakriti is really born of God; in other words, it is not a mere blind force governed by chance, but is characterized by a law, having the good of all for its end. This is Sacrifice, which when associated with Prakriti, gives us the idea of God. This is Subhadra, the third wife of Arjuna, the sister of Krishna,—Prakriti or universal Nature, characterized by Sacrifice and what is good.

Subhadra.—*Subhadra* (*Su*, *bha*, *d*, *r*, *a*) means “(*a*, sign of feminine gender) creative energy of (*r*) the Senses of Action characterized by (*d*) Sacrifice, and (*bha*, ‘Venus, Water’) Prakriti characterized by (*su*) what is good.” We have explained that the Sankhya system is based on the character of the Senses of Action (MM. II, 109); and even this Prakriti creates through Sacrifice and for the good of all. It is in this way that it is associated with Krishna or God.

THE OBJECTION OF BALARAMA.—But here a question might be asked,—Can *Prana*, the vehicle of the Soul (Arjuna) associate with the Prakriti of the Sankhya or the physical energy of the Heart (*Subhadra*) unless a person accepts that system? Arjuna has not done so; on the contrary he professes Saivism (Yoga-Vaisesika-Nyaya), which excludes the pure Sankhya. How can he be allied to *Subhadra*, the Prakriti of the Sankhya? This is the objection of Balarama, who personifies *Prana* associated with the Mind, and of those who agree with his way of thought.

KRISHNA EXPLAINS.—The Prakriti of the pure Sankhya is really conceived as a blind force, guided by chance, and with such a Prakriti Arjuna may

not be allied. But when we associate the idea of Law and Goodness (Sacrifice) with this Prakriti, we in fact transform it into the Prakriti of Vedanta,—characterized indeed by the same physical energy of the Heart, but dedicated through Sacrifice to God. This is what *Krishna* holds, and all are satisfied, and Arjuna is married to Subhadra in proper form.

THE ANNOYANCE OF DRAUPADI.—*Draupadi* personifies the Sacrifice of the Mind and the Senses and their objects, while *Subhadra* is the Prakriti of the Sankhya, expressive of the physical energy of the Heart. *Draupadi* believes for the moment that *Subhadra*'s alliance with *Arjuna* is improper; but when she realizes that she too is characterized by the idea of Sacrifice, she welcomes her, and they all live together in peace.

SUBHADRA AS A GOPI.—It is said that *Subhadra* appeared before *Draupadi* in the garb of a Cowherd-maiden or *Gopi*, and the latter was pleased. We have explained that a *Gopi* personifies Prakriti or Nature, beloved of God (MM. IV, 65-66); and so, when *Draupadi* realizes that *Subhadra* expresses this idea of Prakriti through Goodness and Sacrifice, she is pleased and satisfied.

65. THE BIRTH OF ABHIMANYU.

THE BIRTH OF ABHIMANYU.—Now we might ask, What happens when *Prana*, the vehicle of the Soul (*Arjuna*), associates with Prakriti or the manifest universe? The reply to this depends on the stage of evolution which the Soul has attained.

If it has attained to pure Vedanta, and holds that all life is from God and all actions but unending Sacrifice, then his contact with Nature only draws him nearer to God. But if it is at a lower stage than pure Vedanta, and conceives of Prakriti as apart from God, his contact with Nature is a sort of bondage, and the Soul is then transformed into Egoism or Abhimana. Man has accepted Saivism (Yoga-Vaisesika-Nyaya) at this stage; and, though this has shown him the path to Vaishnavism (Vedanta-Yoga-Vaisesika), he has not yet understood the full implications of pure Vedanta. Hence the association of the Soul (Arjuna) with Prakriti (Subhadra) results in the birth of Egoism or Abhimana; and that is Abhimanyu, the son of Arjuna and Subhadra.

Abhimanyu.—Abhimanyu is obviously a variant of Abhimana (Egoism), and both words are derived from Abhiman (MWD.p. 67).

Abhimana or Egoism.—It is said that Abhimana or Egoism is the elemental (Adhibhuta) aspect of the Soul (MBh. Santi P. XII, ccxiv, 12); that is to say, when the Soul associates itself with the elements or physical life, it is transformed into Abhimana or Egoism. According to the Sankhya, Egoism is born of Mahat or Buddhi (*Ibid.*, ccciii, 18; cccvii, 28), the first manifest form of Prakriti (MM.II, 169). Abhimana usually means “pride, egotism, self-conceit,” and connotes attachment of the Soul to manifest life and so it must be “slain” or assigned to Prakriti, of which it is born, before the Soul can attain to its native purity. Hence Abhimanyu must be “slain” in order that Arjuna

(Soul) should succeed. We shall see this in connection with the Battle of Kurukshetra.

Abhimana and Ahankara.—*Abhimana* and *Ahankara* are often identified, but sometimes they are distinguished. *Abhimana* always signifies self-consciousness of a lower order, whereas *Ahankara* or *Ahamkara* means “I-ness”, and is sometimes used to signify one’s “individuality and self-consciousness” without derogation.

66. THE SONS OF DRAUPADI.

THE SONS OF DRAUPADI.—When the different energies of Man function creatively and in a spirit of Sacrifice, each of them yields a result of its own. For instance, when the Arms function in obedience to the Mind, they carry things from place to place; when the Legs do so, they move the body; when the Mind does so, it thinks, and so on. Corresponding to this we are told that Draupadi had an issue by each of the five Pandava brothers.

Prativindhya, the Son of Yudhishthira.—*Prativindhya* is the son of Yudhishthira and Draupadi; and *Prativindhya* (*Prati, vindh, ya*) means “(prati) relating to (vindh or vidh) the honour of (ya) Buddhi” In other words, when Buddhi (Yudhishthira) desires anything and associates with the Mind in a spirit of Sacrifice (Draupadi), we get a proper idea of Buddhi and honour Buddhi (*Prativindhya*).

Sutasoma, the Son of Bhima.—*Sutasoma* is the son of Bhima and Draupadi; and *Sutasoma* (*Suta, soma*) means “(soma) Soma or the Mind (*suta*) born or made manifest.” Soma is identified with the

Moon or the Mind (MM. I, 371, *seq.*), and this means that when the Mind (*Bhima*) associates with the Mind and acts in a spirit of Sacrifice (*Draupadi*), the result is that a correct idea of the functions of the Mind is born (*Sutasoma*).

Satakarma.—*Satakarma* is the son of Arjuna and Draupadi, and *Satakarma* (*Sata*, *karma*) means “(*sata*) a hundred or an indefinite number of (*karma*) actions.” The number hundred or a hundred thousand (*lac*) stands for an indefinitely large number (MM. I, 125, n. 2). This means that when *Prana*, the energy of Action (Arjuna) associates with the Mind and the Senses and their objects in a spirit of Sacrifice (*Draupadi*), all kinds of actions are born or performed (*Satakarma*).

Satanika.—*Satanika* is the son of Nakula and Draupadi, and *Satanika* (*Sata*, *ani*, *ka*) means “*ka* the body that (*ani*) brings (*sata*) a hundred things.” Nakula personifies Arms, and they alone can carry things. This means that when the Mind, acting in a spirit of Sacrifice (*Draupadi*) directs the Arms (Nakula), they carry all things from place to place (*Satanika*).

Srutasena.—*Srutasena* is the son of Sahadeva and Draupadi; and *Srutasena* (*Sr* for *sri*, *uta*, *sena*) means “(*sena*) the body (*uta*) woven with (*sri*, ‘to go’) motion.” In other words, when the Mind, acting in a spirit of Sacrifice (*Draupadi*), directs the Legs (Sahadeva), the result is that the body can move (*Srutasena*).

A RESUME.—It is necessary for Man to examine the character and functions of the Mind; and he finds that when the different energies of his act in connection with the Mind, *Prana* or *Breath* is also present there (Arjuna comes into the

partment of Yudhishthira and Draupadi). This renders it necessary for him to understand the character of the functions of *Prana* or Breath more carefully (Arjuna goes into exile). He finds that *Prana* functions in connection with all forms of manifest life or *Prakriti*, which has three aspects (Arjuna marries three wives), referring to the character of the Senses, the Mind, and the physical energy of the Heart (*Ulupi*, *Chitrangada* and *Subhadra*).

When *Prana* acts in connection with the Mind, Imagination is born (birth of Babhruvahana); but this Imagination is more closely allied to the Mind than *Prana* (Babhruvahana stays with his mother). *Parkriti*, characterized by the physical energy of the Heart, refers to the *Sankhya* system; but if we associate with it the idea of Goodness and Sacrifice, we transform it into something higher (*Subhadra* is the sister of *Krishna*). But so long as Man has not attained to *Vedanta*, he associates with *Prakriti* as something different from *Purusha* or God, and so his Soul is transformed into Egoism or *Abhimana* (*Abhimanyu*, the son of Arjuna and *Subhadra*).

Man has understood the character of the different functions of *Prana*; and now he finds that when the different energies of his act in connection with the Mind, they yield different results. For instance, when *Buddhi* is associated with the Mind, and the latter acts in a spirit of Sacrifice, we get the idea of *Buddhi* (*Prativin-dhya*); when the Mind associates with the Mind

in the same manner, we get the idea of the Mind (*Sutasoma*); similarly, when *Prana*, the energy of Action, associates with the Mind, different kinds of action are born (*Satakarma*); and when the Mind directs the Arms, they carry things from place to place (*Satanika*); and when it directs the Legs, the body moves (*Srutasena*).

CHAPTER XII

THE BURNING OF THE KHANDAVA FOREST OR MAN IS ESTABLISHED IN SAIVISM

67. The Burning of the Khandava Forest.

A SUMMARY.

MAN has been established in Saivism, with its range of thought extending from Yoga to Vaisesika and Nyaya. This system excludes the pure Sankhya; and so, in order to be confirmed in Saivism, it is necessary to examine the character of Prakriti, on which the Sankhya is based, in relation to this system. (The Burning of the Khandava Forest).

76. THE BURNING OF THE KHANDAVA FOREST.

THE BURNING OF THE KHANDAVA FOREST.—Man has been established in Saivism, and understands the idea of the Sacrifice of the Mind and the Senses, and the functions of vital Breath or *Prana*. He has also seen how Saivism is a stepping stone to Vaishnavism; but for the moment he believes that the universe is created out of the union of Purusha and Prakriti, and the share of God is greater than that

of Prakriti. Hence he should be able to show that the idea of Prakriti as the chief creative energy of life is an erroneous one. This is the "burning of the Khandava Forest."

Khandava.—The word *Khandava* means "of *Khandava*" (*Khanda*, *va*), signifying "(*va*) Prakriti as a (*khanda*) continent or multitude of things." The "Khandava Forest" refers, therefore, to Prakriti and its multitudinous forms of life.

Burning.—The word for "burning" in the text is *Daha* (*da,ha*) which means "(*da*) giving to (*ha*) Prakriti," that is, showing that a thing belongs to Prakriti and not Purusha.

The Burning of the *Khandava* Forest means, therefore, that we "assign to Prakriti all the multitudes of Prakriti;" in other words, we have to give its proper place to Prakriti, and show that it is not the chief creator of life.

THE REQUEST OF AGNI.—It is said that Agni came in the guise of a Brahmana and requested Arjuna to burn the *Khandava* Forest. Agni is the deity of Buddhi (MM. I, 313 *seq.*) and a Brahmana also refers to Buddhi (MM.I,282-285); and so Agni appears as a Brahmana. Then Buddhi is also the basis of Yoga, the highest point of Saivism. Arjuna is the soul of Man, and as he is now established in Saivism, Agni comes in the guise of a Brahmana to ask him to burn the *Khandava* Forest, or show what Prakriti really is.

ARJUNA'S REQUEST.—The idea of Purusha or God corresponds to that of the individual Soul,

and of Prakriti to that of the physical energy of the Heart. Thus, in order to understand aright the relation of Prakriti to Purusha, a person must know the connection between the physical energy of the Heart and the Soul. Now we see that *Prana* is the vehicle of the Soul, and it is also connected with the functions of the Heart. Arjuna, who personifies *Prana* or vital Breath, desires to understand the functions of *Prana* in connection with both the Soul and the physical energy of the Heart, to be able to "burn the Khandava Forest," or explain the true character of Prakriti in relation to Purusha.

GANDIVA AND TWO QUIVERS.—He has need to know the form and functions of the Heart, and the action of the in-coming and out-going Breath. As the form of the Heart may be compared to a Bow properly strung and out-stretched, with the arrow placed on the bow, Arjuna asks Agni to give him the bow named *Gandiva*, which expresses this idea. And then he desires to understand the action of the in-coming and out-going Breath in a sound Heart, and knows that so long as the Soul is seated in the Heart, that is, so long as a person leads a healthy life, this action is inexhaustible; and corresponding to this he asks Agni to give him two inexhaustible quivers of arrows, to enable him to "burn the Khandava Forest."

Gandiva.—The name of the bow demanded by Arjuna is *Gandiva* (*G, a, n, d, i, iva*) which means "(iva) like (i) the Mind or Electric energy associated with (n-d) the physical energy of the Heart, (a)

leading or related to its (g) motion." This means that when the Heart is in motion, its action is like that of electric energy.

We have shown that the energy of the Mind is electric, while that of the Heart super-electric, and so both of them are said to be akin (M.M. I, 63-64, n. 1).

The conjunct consonant *n-d*, as in *Pandu*, refers to the physical energy of the Heart.

The Arrow.—The word for "arrow" in the text is *Sara*, which is also written as *Sara* (MWD. p. 1056), a name of *Vayu* (MWD. p. 1182). As *Vayu* in the Vedas is the deity of *Prana* or Breath (MM. I, 412, *seq.*), the two "quivers of arrows" refer obviously to the two kinds of Breath, the in-coming and out-going; and these in a sound Heart are inexhaustible.

THE CAR AND HORSES OF ARJUNA.—Arjuna also wants from Agni horses of pure white and a car of the splendour of the Sun. The Horse in sacred literature is a symbol of the Senses, and the Car or "Ratha" personifies the body, while the Sun is the deity of Buddhi. Arjuna believes that the Senses should be pure and spotless (white), and the body (car) pervaded by Buddhi (splendour of the Sun), before a person can dive into his Soul and grasp its connection with the physical energy of the Heart, giving him the corresponding relation between Purusha and Prakriti. And so he desires to have Horses of pure white and a Car of the splendour of the Sun before he can "burn the Khandava Forest."

THE CHARACTER OF ARJUNA'S REQUEST TO AGNI.—From the character of Arjuna's request

we see that a person can understand the true nature of Prakriti and its relation to Purusha if he knows the form and functions of his Heart, and the action of his in-coming and out-going Breath ; but he can know this only if his Senses are pure and the whole body properly balanced and prevaded by Buddhi.

Buddhi and Tapas.—The Sun is characterized by Heat, and that is Tapas in Sanskrit, meaning also austerity, etc. Thus, Buddhi, symbolized by the Sun, came to be associated with Tapas ; and the idea here would be that a person can grasp the whole relation between Purusha and Prakriti if he understands the connection of his Soul with his Heart, and this he can do if his Senses are pure and he exercises his Buddhi or practises Tapas.

AGNI'S REQUEST TO VARUNA.—Agni in his turn requests Varuna to satisfy the demands of Arjuna. Varuna is the deity of Water, symbolic of Prakriti ; and he is also the Vedic original of the pure Sankhya system, based on the idea that Prakriti is the sole creator of life (MM. II, 31, n, 1; 163). Varuna, the deity of Prakriti, may, therefore, be said to know all about Prakriti ; and as we have to understand the true nature of Prakriti, Agni asks Varuna to comply with the request of Arjuna.

VARUNA'S GIFT: THE BOW GANDIVA.—Varuna gives the bow Gandiva to Arjuna, which explains the nature of the physical energy of the Heart in motion as characterized by electric energy.

A CREATION OF BRAHMA.—This bow is said to have been made by Brahma, the deity of all systems of thought based on Prakriti as the chief creator of life; and so we might say that this character of the Heart is to be referred to Prakriti. As the bow properly strung and stretched and fitted with an arrow gives us the form of the Heart, we are to understand that this aspect of the Heart is Prakritic or physical in character. It is the Soul that is Purushic, giving rise to a positive current of super-electric energy, while the physical energy of the Heart is Prakritic, giving rise to negative super-electric energy.

TWO INEXHAUSTIBLE QUIVERS OF ARROWS.—Varuna also gives to Arjuna two inexhaustible quivers of arrows, which refer to the in-coming and out-going breath as we have explained.

THE MONKEY-BANNERED CHARIOT AND STEEDS OF PURE WHITE.—Varuna also gives the Monkey-bannered chariot, obtained from Soma, to which are yoked steeds of pure white. This means that Arjuna understands that the body of Man (Chariot) is composed of the Senses (Horses), Mind (Soma) and Buddhi (splendour of the Sun); and if he wishes to know himself, his Senses should be pure and under proper control.

Monkey-bannered Car.—The idea of Gandiva and “quivers of arrows” has already been explained; and we have shown that the Car refers to our body in sacred literature.

The word for Monkey in the text is Kapi (Ka, p, i,) which means “(i) the Mind and (p) the

objects of the Senses associated with (ka) Buddhi." The "Monkey-bannered chariot" is, therefore, "the body which is associated with Buddhi, Mind, and the (objects of the) Senses." It is in this Car or body that *Prana*, the vehicle of the Soul (Arjuna) is seated; and it is this that has *Krishna* for its charioteer or guide. In other words, when Man understands himself,—his body and Soul—and knows the Truth, he comes to be guided by God (*Krishna*).

VARUNA GIVES A DISCUS AND CLUB TO KRISHNA.—In order to understand the true nature of Prakriti, we have to understand its relation to God. Now we have seen that the idea of God arises out of Sacrifice or creative, selfless and beneficent Action. But all Action is said to refer to Prakriti, and that is the very meaning of the word (*Pra, kri, ti*). From this we see that the idea of God arises out of Prakriti itself. In other words, when we associate the idea of Sacrifice with actions born of Prakriti, we get the idea of God.

We are told that Varuna gave a Discus or Chakra to *Krishna* as a further gift; and this means that the idea of God (*Krishna*) is associated with good Actions (Discus or Chakra) in connection with Prakriti (Varuna).

Discus or Chakra.—The word for Discus is Chakra which is derived from "Kri," meaning "to act" (MWD. pp. 301, 380). Chakra may, therefore, be said to personify Action. The Discus of *Krishna* is also called Sudarsana Chakra, which means "(Sudarsana) good or beautiful (chakra) actions;" and we have seen

how the idea of God is born of Sacrifice or good actions.

VARUNA GIVES A CLUB TO KRISHNA.—We have to understand the idea of God in connection with Prakriti and it is Sacrifice that gives us the first idea of God. Then we notice that it is only when we get to the Vaisesika that we have the first unambiguous idea of God. The Sankhya has no place for God, and Nyaya regards him but as a spectator of Prakriti or gives him at best but a small place in the work of life ; but the Vaisesika holds that Purusha and Prakriti are joint and equal or almost equal creators of the universe. Hence, if we understand the idea of Sacrifice and get to the Vaisesika, we may regard ourselves as having a stable foundation for the idea of God. This is expressed by the Club or *Gada* given by Varuna to Krishna.

Club or Gada.—The word for Club in the text is *Gada* (*ga*, *d*, *a*) which means “(*a*) leading to or associated with (*d*) the Sacrifice of (*ga*) the Senses of Knowledge.” As we rise from a lower to a higher system by means of Sacrifice, the “Sacrifice of the Senses of Knowledge” leads to the next higher energy, *viz.*, the Mind, on which the Vaisesika is based ; and that is the centre of the Saiva system of religion (*Yoga-Vaisesika-Nyaya*).

Experts in Club-Fighting—As we have seen, Balarama, Bhima, and Duryodhana all refer to the Mind; and, as it is the “Sacrifice of the Senses of Knowledge” that leads to the Mind, all of them are spoken of as experts in fighting with the Mace or *Gada*.

THE BURNING OF THE FOREST.—Man is now properly equipped to understand the true character of Prakriti in relation to Purusha, and so he is ready to “burn” the Khandava Forest.

INDRA SENDS HIS RAIN.—In this connection Man has to understand that Prakriti acts indeed, but through the action of God. Indeed, we have seen that the idea of God is Prakriti *plus* Sacrifice ; and if we associate Sacrifice with Prakriti it ceases to be Prakriti and is transformed into God. Thus, if we believe that it is God who makes Prakriti, we cannot distinguish Prakriti from God, for then Prakriti is associated with Sacrifice and the two are identified. Corresponding to this we are told that Indra sent down his rain (Water or Prakriti), and Arjuna was unable to “burn” the Khandava Forest. Indra is the deity of Buddhi, identified for practical purposes with the Soul. He personifies, therefore, qualified Monism or Visishtadvaita, according to which Prakriti is but a spectator of the work of God. He sends down his rain (own idea of Prakriti, for rain or Water symbolizes Prakriti), and Arjuna is unable to “burn” the Khandava Forest,—for then he cannot assign any functions to Prakriti as such and distinguish it from Purusha or God.

ARJUNA STOPS INDRA'S RAIN.—But this idea of Prakriti belongs to qualified Monism or Visishtadvaita, and is quite different to that of Prakriti in the Sankhya. In order to distinguish between them, we must not allow the Indra-idea of Prakriti (Indra's rain) to be mixed up with (to fall

on) the Sankhya idea of Prakriti (Khandava Forest), and so Arjuna must stop Indra's rain (Indra-idea of Prakriti) before he can "burn" the Khandava Forest. And when he succeeds in doing so, the Forest is "burnt."

THE SURVIVORS OF THE FOREST.—After we have assigned Prakriti of the Sankhya to its proper place, we should know if there is anything of value in this system that deserves to survive. In this connection we have pointed out that the whole idea of Buddhism and Jainism is based on the idea of Prakriti as the chief creator of life; and these systems have a permanent place in the ancient schemes of thought. Whatever happens, they must not be allowed to die, for they constitute the foundation of all higher systems. These systems correspond to Sankhya-Nyaya-Vaisesika, or the Senses of Action, Senses of Knowledge, and the Mind; and these three must survive. Corresponding to these we have Asvasena, Maya, and the four Sarngakas, said to have been saved out of the burning Forest.

Asvasena.—Asvasena (Asva, sena) means "(sena) the body of (asva, Horse, a symbol of the Senses of Action) the Senses of Action." Asvasena personifies, therefore, the Senses of Action or the pure Sankhya system.

Maya.—Maya (ma, ya) means "(ya) he who is (ma) the Senses of Knowledge." He refers, therefore, to the Nyaya system based on the Senses of Knowledge.

Sarngaka.—Sarngaka (Sarnga,ka) means "(ka) the body of Sarnga;" and Sarnga is derived

from *Sringa* (MWD. p. 1066), meaning "the rising of Desire" (MWD. p. 1087); and we have seen that Desire refers to the Mind (MM. I, 281, n. 7). *Sarn-gaka* means, therefore, "the body of Desire or the Mind," on which the Vaisesika system is based.

A RESUME.—Man has been established in Saivism, or Yoga-Vaisesika-Nyaya, which excludes the pure Sankhya; and, in order to understand the character of this system, he should be able to distinguish it from the Sankhya or the idea of Prakriti as the supreme creator of life (Arjuna has to burn the Khandava Forest). The character of Prakriti corresponds to the physical energy of the Heart; and Man can grasp the nature of Prakriti if he understands the form and functions of his own Heart (Arjuna asks for the bow *Gandiva*). In addition to this he must know the functions of his Breath or *Prana* which, by means of its in-coming and out-going flow, keeps the Heart alive (Arjuna requires two inexhaustible quivers of arrows). Then, as *Prana* is also the vehicle of the Soul, he will be able to know the true relation subsisting between Prakriti and the Soul. Before, however, he is able to achieve his end, he must know the connection between the body and the Soul,—the body which consists of Buddhi, Mind, and the Senses and their objects (Arjuna gets the Monkey-bannered Car); and he must purify his Senses to understand the idea of Sacrifice by means of which alone he can rise to the conception of Purusha or God (Arjuna has white

Horses). Then he must grasp the idea of Purusha or God, who acts in this world of life, and whose idea arises out of Sacrifice (Varuna gives the Discus and Mace to Krishna). After this he should be able to distinguish between the Vedanta and Sankhya ideas of Prakriti. According to the former it is God who makes Prakriti (Indra sends his rain); and he must not allow this idea to be mixed up with that of the Sankhya, which has no place for God in its scheme (Arjuna stops Indra's rain). It is only when he succeeds in all this that he can distinguish the true character of Prakriti of the Sankhya and understand its relation to the Saiva system of religion (Arjuna burns the Khandava Forest). But there are certain ideas in the system of thought based on the conception of Prakriti as the chief creator of life which must not be allowed to perish. The Sankhya, Nyaya, Vaisesika, on which Buddhism and Jainism are based, hold that Prakriti is the chief creator of life, and they correspond to the character of the Senses of Action, of Knowledge, and the Mind. We must not allow these to die, for it is by their means that we can rise to higher systems of thought (Asvasena, Maya, and Sarngakas survive).

II. SABHA PARVA

CHAPTER XIII

THE ASSEMBLY HALL OF YUDHISHTHIRA

OR

A PICTURE OF SAIVISM

68. The Assembly Hall of Yudhish'hira. 69. The Visit of Narada.
70. The Arrival of Krishna. 71. The Death of Jarasandha. 72. The Rajasuya Sacrifice. 73. The Arghya. 74. Sisupala. 75. The Threat of Sahadeva. 76. The Death of Sisupala. 77. The End of the Sacrifice.

A SUMMARY.

MAN has been established in Saivism (Yoga-Vaisesika-Nyaya) believing, in the light of Buddhi, the highest energy of this system, that God is the chief creator of life and Prakriti has but a small share in the work. He wishes now so to construct his scheme that every one might be able to understand it. (The Sabha or Assembly Hall of Yudhishthira).

He realizes that we rise to Saivism through Buddhism, and the latter system is based on Nyaya and Vaisesika. He must, therefore, construct his scheme on Nyaya and Vaisesika and then pass on to Yoga; and this will give him the whole range of Saivism. (Maya constructs the Assembly Hall and brings his materials from Mainaka mountain).

Saivism is based on the idea of God as a creator of the universe, and the idea of God is born out of Sacrifice, and the lowest kind of Sacrifice is that of the Senses. (Narada's Visit).

But above the Senses is the Mind, and the Sacrifice of the Mind enables a person to rise to Buddhi. Man is established in Saivism, whose range of thought extends from the Senses of Knowledge to the Mind and Buddhi. Man believes, therefore, that he has grasped the idea of the Sacrifice of the Mind. (Narada advises Yudhishtira to perform the *Rajasuya* Sacrifice).

Buddhi, the basis of Yoga, is the highest point of Saivism, and in the light of it Man holds that God is the chief creator of life, and Prakriti has but a small share in the work. Further, when he reaches this stage of thought in Saivism, he enters into Vaishnavism too. (The Arrival of Krishna).

Although we rise to Saivism from Buddhism, and the latter system is included in the former, there are fundamental points of difference between them. Buddhism holds that the chief creator of life is Prakriti, while the fundamental idea of Saivism is that God and Nature are joint creators of life, and, in its Yoga aspect, Saivism holds that God is the chief creator of the universe. Thus, if Man is established in Saivism, he should be able to distinguish this system from Buddhism, and show that the latter is based on the idea of Prakriti as the chief creator of life. (The Death of Jarasandha).

After this Man can explain the full scope and character of Saivism. In other words, he is competent to perform the Sacrifice of the Mind by means of which we rise to Buddhi, the highest point of this system (Yudhishthira performs the Rajasuya Sacrifice).

Saivism leads to Vaishnavism, and in its Buddhi aspect,—the highest range of this system—it holds that God is the chief creator of the universe. The highest mark of honour in this system must, therefore, be paid to God,—the God of Vaishnavism to which this system leads. (The Arghya).

Saivism has little in common with Jainism, whose Digambara school is based on the pure Sankhya, which is atheistic in character and entirely outside the range of Saivism. Its Svetambara school, based on Nyaya, is agnostic in character, and has little to do with the Nyaya aspect of Saivism (Yoga-Vaisesika-Nyaya), for the Nyaya of Jainism holds that God, if he exists, is a mere spectator of Prakriti's work, whereas in the Nyaya of Saivism he has a small place in it, though less than that of Prakriti. Thus we might say that Jainism is hostile to the very idea of God as a creator of the universe. (Sisupala)

But if we grasp the basic idea of Saivism, there is no chance of its confusion with Jainism. (The threat of Sahadeva).

However, it is easy to show that in every act of Goodness or Sacrifice there is the idea of God as

a creator of life; and this is enough to put an end to the Jaina idea regarding the denial of God. (The Death of Sisupala).

When Man has understood all this, he may be said to be duly established in Saivism. (The End of the Sacrifice).

68. THE ASSEMBLY HALL OF YUDHISHTHIRA.

THE ASSEMBLY HALL OF YUDHISHTHIRA.—Man has been established in Saivism and desires to see a picture of this system in visual form. This is the Assembly Hall of Yudhishtira built by Maya at the bidding of Krishna.

YUDHISHTHIRA AS KING.—Man has attained to Saivism, and Buddhi is the highest point of this system. This is personified by Yudhishtira, and so he is the king of the Pandavas.

MAYA CONSTRUCTS THE HALL.—The range of Saivism extends from Nyaya to the Vaisesika and Yoga. We have always to begin at the bottom of the scale, and that is Nyaya. Further, Nyaya corresponds to the character of the Senses of Knowledge; and it is necessary to explain Saivism in the light of evidence which would appeal to the Senses of Knowledge. That is Pratyaksha Pramana, the simplest and the most satisfactory form of evidence. As Maya personifies Nyaya, he is required to construct this House of Saivism or the Assembly Hall for Yudhishtira.

Sabha or Assembly Hall.—We have explained that the House of Lac is a structure of Jaina

system of thought. In the same manner the Assembly Hall of Yudhishthira is a structure of Saiva system. As we shall see, Dhritarashtra too builds his own Assembly Hall, and that is a structure of Buddhism and Jainism. In this way we get "buildings" of all systems of thought. In other words, as we plan, found, and erect buildings, so we can in regard to systems of thought,—draw their outlines, fix their foundations, and construct them complete in each part.

Sabha.—The word for Assembly Hall in the text is *Sabha* (*Sa,bh,a*) which means "(*a*) leading to or associated with (*bh*) Prakriti and (*sa*) God." In other words, we have to see the true relation of Purusha and Prakriti in the light of different systems of thought, and that is a *Sabha*.

THE MATERIALS OF MAYA.—Saivism is essentially based on the character of the Mind, according to which we hold that all life is created out of the union of the male and the female. The Vaisesika is the centre of its range of thought—Yoga-Vaisesika-Nyaya—and this system is based on the character of the Mind. Thus, in order to construct the *Saiva* system of thought, we must begin with Nyaya, then understand the character of the Vaisesika, based on the Mind, and finally get on to Yoga based on Buddhi. Now Maya refers to Nyaya, and he goes to Mainaka mountain,—the abode of the Mind—to bring necessary materials for the construction of the Hall.

Mainaka.—The word *Mainaka* is derived from *Mena* (MWD. p.834), and *Mena* (*M, e, n, u*) means "(*a*, sign of feminine gender, Woman being regarded as an instrument of creation) creative energy of

(n) the Senses of Knowledge (e) associated with
(m) the Mind."

Thus it is in the light of the character of the Mind associated with the Senses of Knowledge, or Vaisesika-Nyaya that we can build the structure (Assembly Hall) of the Saiva system. Vaisesika-Nyaya is also the basis of Buddhism; and this implies that we can pass on from Buddhism to Saivism. This has already been explained.

YUDHISHTHIRA ENTERS THE HALL.—As Man has been established in Saivism, Yudhishtira enters the fabric of this system (Assembly Hall) along with his brothers.

69. THE VISIT OF NARADA.

THE VISIT OF NARADA.—Saivism is based fundamentally on the character of the Mind, and we have seen that we rise to the Mind by means of the Sacrifice of the Senses of Knowledge and Action. Narada personifies this Sacrifice of the Senses, and so he comes to the Assembly Hall of Yudhishtira or the structure of Saivism.

NARADA'S DESCRIPTION OF OTHER HALLS.—But the Mind is a meeting place of all principal systems of thought and their corresponding systems of religion; and so Narada describes to Yudhishtira all correlated systems of thought bearing on the character of the Mind, or the idea of the union of Purusha and Prakriti in the creation of life. These are the Assembly Halls of Indra, Brahma, Yama, Varuna, and Kuvera, described by Narada.

Narada.—Narada (N,a,ra,da) means “(da) the Sacrifice of (ra) the Senses of Action (a) associated

with (n) the Senses of Knowledge." As the Sacrifice of the Senses leads to the Mind, Narada refers to the idea of the Mind.

The Hall of Indra.—Indra is the deity of Buddhi, and so his Assembly Hall would be a picture of the Yoga system of thought based on the character of Buddhi.

The Hall of Brahma.—Brahma is the deity of Buddhism and Jainism, and it is these systems that his Hall would represent.

The Hall of Yama.—Yama (Ya,ma) means "(ya) he who personifies (ma) the Senses of Knowledge, the basis of Nyaya." His Hall is thus a structure of Nyaya.

The Hall of Kuvera.—Kuvera, like Rudra and Soma, is said to be the ruler of the northern region (MWD.p. 291); and so, like them (MM. I, 372, 389), would refer to the energy of the Mind, the basis of the Vaisesika. His Hall is, therefore, a picture of this system.

Kuvera is said to be a king of Yakshas, who refer to the Senses of Knowledge (MM. I, 337, n. 5); and so we might say that the Mind (Kuvera) rules over the Senses of Knowledge (Yakshas).

The Hall of Varuna.—Varuna is the Vedic original of the Sankhya system of thought, and so his Hall would personify that system.

As each of these systems refers to the relation of Purusha and Prakriti, Narada is a fit person to describe all these Assembly Halls of the gods.

THE RAJASUYA SACRIFICE.—We have explained that we attain to Buddhi, the highest energy of Saivism, through the Sacrifice of the Mind ; and that is the Rajasuya Sacrifice, the Sacrifice of Rajas, the Guna or quality of the Mind. As Man

has been established in Saivism, Narada advises that Yudhishtira should perform this Sacrifice.

Rajasuya.—The word *Rajasuya* means “of *Rajasuya*;” and *Rajasuya* (*Rajas*, *u*, *ya*) means “(*ya*) that which (*u*) is woven with (*Rajas*) *Rajas*.” We have shown that Sattva is the Guna or attribute of Buddhi, *Rajas* of the Mind, and *Tamas* of the Senses (MM. I, 62). The *Rajasuya* Sacrifice means, therefore, “the Sacrifice of the Mind,” and it is this that leads to the idea of Buddhi.

70. THE ARRIVAL OF KRISHNA.

THE ANXIETY OF YUDHISHTHIRA.—Yudhishtira personifies Buddhi, and, as Man has understood its character as the highest energy of Saivism, he is anxious to perform the *Rajasuya* Sacrifice, which leads to Buddhi.

THE ARRIVAL OF KRISHNA.—But God is conceived as the chief creator of life in the light of Buddhi as the highest point of Saivism, and this is a stepping stone to Vaishnavism too. Hence, if we understand the character of Buddhi aright, we must accept the direction and guidance of God. And so Yudhishtira thinks of Krishna and the latter comes at once to him.

KRISHNA'S OPINION.—As Man has been established in Saivism, Krishna is of the opinion that Yudhishtira has grasped the idea of Buddhi, and so is fit to perform the *Rajasuya* Sacrifice.

JARASANDHA MUST BE SLAIN.—But Saivism (Yoga-Vaisesika-Nyaya) needs to be distinguished from Buddhism and Jainism, which are based on

the idea of Prakriti as the chief creator of life ; and Man may be said to have understood Saivism only if he can grasp the essential difference between this system and Buddhism and Jainism. Hence Krishna advises that Jarasandha (who personifies Buddhism and Jainism) should be “slain” before the Sacrifice is perfomed.

71. THE DEATH OF JARASANDHA.

THE DEATH OF JARASANDHA.—Jarasandha personifies Buddhism and Jainism, based on the idea that Prakriti is the chief creator of life. We have seen that Death means “assigning to Prakriti,” or showing that a person or a thing refers to or is based on the idea of Prakriti and not Purusha.

The death of Jarasandha implies, therefore, that Man has understood the true character of Buddhism and Jainism (Jarasandha) as based on Prakriti ; and it is only then that he can be established in Saivism.

Jarasandha.—Jarasandha (Ja, ra, sam, dha) means “(dha) the Mind (sam) united with (ra or ra) the Senses of Action (ja) made manifest or born.” Thus we get the relation of the Mind with the Senses of Action, which include the Senses of Knowledge; and this gives us the whole range of Buddhism and Jainism, which Jarasandha personifies.

The Father-in-law of Kansa.—Jarasandha is said to be the father-in-law of Kansa, the maternal uncle of Krishna. Kansa or Kamsa (Kam, sa) really means “(Kam for ka as in the Vedas) what is (sa) God?” Kamsa is, therefore, an agnostic, who does not know what God is, and

so he may be said to be a Jaina of the *Svetambara* school or a Buddhist of the *Hinayana* school. We have seen that the birth of *Krishna* in the house of Vasudeva implies that the people had accepted Buddhism and Jainism. As these systems are based on *Prakriti*, *Krishna* or God had to show their true character and so to "slay" Kamsa.

Sisupala as Commander-in-chief of Jarasandha. *Sisupala* is said to be the Commander-in-chief of *Jarasandha*; and *Sisupala* personifies the two schools of Jainism. His command signifies that the Jaina idea of *Prakriti* (*Sisupala*) commands or dominates the whole range of thought of Buddhism and Jainism (*Jarasandha*), for these systems are based on the idea that *Prakriti* is the chief creator of life.

Sisupala.—*Sisupala* (*Sisu*, *p*, *a*, *la*) means "(la) the ten Senses (*a*) associated with (*p*) their objects and (*sisu*) personified as a Child." *Sisupala* is thus a Child or personification of *Sankhya-Nyaya* or Jainism based on the character of the ten Senses of Knowledge and Action.

Krishna Slays Sisupala.—We shall see in the course of these pages that *Krishna* slays *Sisupala* in the *Rajasuya* Sacrifice. This means that God (*Krishna*) assigns Jainism (*Sisupala*) to its proper place in *Prakriti* (slays); and it is only when this is done that we can grasp the full character of Saivism, having *Buddhi* for its highest range, to which we can attain only through the Sacrifice of the Mind (*Rajasuya* Sacrifice).

Jarasanda Worships Mahadeva.—*Jarasandha* personifies Buddhism, which is included in Saivism, though the two can be distinguished too. Hence we are told that *Jarasandha* worshipped *Siva* or *Mahadeva*.

THE FIGHT BETWEEN JARASANDHA AND BHIMA. As Jarasandha personifies Buddhism and Jainism, the highest range of whose thought extends to the Vaisesika, based on the Mind, he can “fight” or argue at his best in the light of the Mind; and so he chooses to fight with Bhima, who personifies the Mind of Man.

BHIMA IS SUPPORTED BY KRISHNA AND ARJUNA AND OVERTHROWS JARASANDHA.—But Man has passed beyond Buddhism and Jainism, and is established in Saivism. He understands the connection between Mind and Buddhi, the highest energy of this system; he has grasped the character of *Prana* as the vehicle of the Soul (Arjuna); and he has had a glimpse of the Vaishnava idea of God as the sole supreme creator of the universe (Krishna). And so Bhima is said to have been accompanied by Arjuna (*Prana* or Soul) and Krishna (God) in his expedition to the kingdom of Jarasandha, and succeeds in overcoming him after a long and difficult combat (argument).

SAHADEVA SUCCEEDS JARASANDHA.—We are told that after Jarasandha his son Sahadeva was placed on the throne of his father. This was done by Jarasandha himself before he engaged in the combat with Bhima, and the arrangement was confirmed by Krishna after his death. This, as we might expect, is intended to express the connection between Buddhism and Saivism. We have shown that the Buddhist idea of the Vaisesika, based on the Mind, corresponds to the Nyaya of Saivism, based on the Senses of Knowledge; and so

if a Buddhist desires a point of contact with Saivism, he must accept the Nyaya point of view of the latter. That is Sahadeva, who personifies Nyaya, and succeeds his father; and he is acceptable to both parties as a proper connecting link between the two systems.

Sahadeva.—Sahadeva, as one of the five Pandava brothers, personifies the Legs of Man. But the literal meaning of the word Sahadeva (Saha, deva) is “(Saha) with (deva) deva;” and the word Deva is derived from “div” (MWD. p. 492) which is cognate with Dyu (MWD. 487), who is the Vedic original of the Nyaya system of thought (MM. II, pp. 70,194). Sahadeva may therefore be said to personify the Nyaya system of thought.

72. THE RAJASUYA SACRIFICE.

THE RAJASUYA SACRIFICE—The Rajasuya Sacrifice is the Sacrifice of the Mind, by means of which we rise to an apprehension of Buddhi, the highest energy of Saivism, enabling us to pass from this system into Vaishnavism. Yudhishtira, who is Buddhi in Man, is, therefore, anxious to perform this Sacrifice, and Krishna the God of Vaishnavism, comes to take part in it.

THE PART OF SAHADEVA.—Sahadeva personifies the Legs of Man; but he also refers to the Nyaya system of thought, which is the lowest point of Saivism (Yoga-Vaisesika-Nyaya), by means of which we can grasp the character of this system. Hence Sahadeva, the last of the Pandava brothers, is appointed to make arrangements for the Sacrifice,

THE KAURAVAS TAKE PART IN THE SACRIFICE.—
The Kauravas are Buddhists, and Buddhism is included in Saivism; and so they have a place in the Assembly Hall of Yudhishthira and can take part in the Sacrifice.

KRISHNA WASHES THE FEET OF BRAHMANAS.—
The idea of God is born in each act of Sacrifice and Service is one of the most important of such acts. Indeed, Bhakti or devotion to God is such an act of service or Sacrifice. Krishna, chooses, therefore, to play the roll of a Servant,—of those worthy of service—in this Sacrifice. The Brahmanas are those who are characterized by Buddhi, the highest point of Saivism, giving us qualified Monism of God; and so Krishna, the supreme creator of the universe, is said to serve the Brahmanas in this Sacrifice.

73. THE ARGHYA.

THE ARGHYA.—Man is established in Saivism and, in the light of Buddhi, the highest range of this system, proclaims that God is the chief creator of the universe; and so God must be honoured above every one else in this Sacrifice. Again, when we reach the Buddhi point of Saivism, we pass into the region of Vaishnavism; and so the God to be worshipped is Krishna, the complete incarnation of Vishnu. Hence he who understands the basic idea of Saivism, can decide that the Arghya or the highest mark of respect should be offered to Krishna in this Sacrifice. That is Bhishma, who personifies Nyaya in all its

aspects,—not only as the centre of Buddhism and Jainism (*Sankhya-Nyaya-Vaisesika*), but as the lower limit of Saivism (*Yoga-Vaisesika-Nyaya*) too. He understands the implications of all these systems, and his decision is likely to be accepted by all.

74. SISUPALA.

SISUPALA REVILES KRISHNA.—But, while Buddhism has a certain place for God, Jainism has little to do with him. Its Digambara school, corresponding to the pure *Sankhya*, has no place for him in its scheme, while its *Svetambara* school holds that he is but a spectator of the work of *Prakriti*. A Jaina, therefore, cannot agree that the *Arghya* should be offered to Krishna or God. That is *Sisupala*, who personifies Jainism, and so he reviles Krishna in the presence of all.

BHISHMA REBUKES SISUPALA.—But Bhishma rebukes him, reminding him that, by the very nature of the idea expressed by Krishna, he must be regarded as the sole supreme creator of the universe, including the unmanifest, primeval *Prakriti*; and that all forms of life, together with the four orders of created beings, are established in him. Hence Krishna should be given the foremost place in the *Rajasuya* Sacrifice, intended to honour God as the chief creator of the universe.

Four Orders of Creatures.—The four orders of creatures are said to be the viviparous, the oviparous, trees or the Vegetable Kingdom, and germs born of the element Earth (MM.I, 134 ,n.1).

75. THE THREAT OF SAHADEVA.

THE THREAT OF SAHADEVA.—We have shown that he who knows the implications of the Nyaya system (Bhishma) understands the circumstances in which God may be regarded with supreme honour in a Sacrifice. Sahadeva also personifies Nyaya, and he offers to discuss this system with any one who disagrees with the proposal that God (Krishna) should be honoured above every one else in this Sacrifice. As Sahadeva also personifies the Legs or the feet of Man, he is said to have shown his “foot” to all, and no one in that assembly uttered a word; for they understood that he was prepared to discuss the question in the light of Nyaya. This is the idea of the supposed threat of Sahadeva.

76. THE DEATH OF SISUPALA.

THE DEATH OF SISUPALA.—But Jainism has no real place for God in its scheme, and so Sisupala continues to revile Krishna, and challenges him to discuss (fight) the question of the very existence of God. Krishna points out that whenever a good action is performed, there we have the idea of God. That is Sacrifice, in which God himself is present and acts. This finishes Sisupala, for he personifies the two schools of Jainism, and the *Svetambara* school admits the necessity of performing action as a Sacrifice. And so we are told that Krishna threw his Discus,—Sudarsana Chakra, an emblem of good actions or Sacrifice,—and “slew” Sisupala.

SISUPALA AND KRISHNA.—But God (Krishna) as the sole supreme creator of the universe, is also

the creator of Prakriti on which Jainism is based. Prakriti is, therefore, said to enter into him when the time of dissolution arrives. Even so *Sisupala*, "the Child of Jainism or a Prakritic system of thought," must enter into *Krishna* at death. And so we are told that when *Sisupala* fell, a great effulgence arose out of him, and, after adoring *Krishna*, entered the body of the lord of the three worlds.

77. THE END OF THE SACRIFICE.

THE END OF THE SACRIFICE.—After the "over-throw" of Buddhism (*Jarasandha*) and Jainism (*Sisupala*) it is easy to pass into Saivism; and so the remaining ceremonies of the *Rajasuya* Sacrifice are easily completed and it comes to an end.

KRISHNA RETIRES TO DVARAKA.—When the Sacrifice is ended we understand that the foundation of the idea of God lies in the Sacrifice of the Senses; and so *Krishna* (God) retires to *Dvaraka* (Sacrifice of the Senses) with the permission of *Yudhishthira*.

A RESUME.—Man has been established in Saivism believing, in the light of *Buddhi*, the highest point of this system, that God is the chief creator of life and Prakriti has but a small share in the work. He now wishes to see a complete structure of this system (the Assembly Hall of *Yudhishthira*). He realizes that *Nyaya* is the foundation of this system and *Vaisesika* its centre (*Maya* constructs the Hall and brings necessary materials for it from the *Mainaka* mountain); and its idea

of God as chief creator is based on Sacrifice. But the basis of all Sacrifice is the Sacrifice of the Senses (Narada's visit); and it gives us different ideas of God according to different measures of Sacrifice (the Assembly Halls of different gods). As Man is established in Saivism, with Buddhi for its highest point of thought, he should be able to explain the nature of the Sacrifice of the Mind (Rajasuya Sacrifice), by means of which we rise to Buddhi. When, however, we rise to the highest point of Saivism, we enter the range of Vaishnavism (the visit of Krishna). On the other hand a person cannot be said to have been established in Saivism unless he is able to distinguish this system from Buddhism and Jainism (the death of Jarasandha). When, however, he is able to show the fundamental difference between them, *viz.*, that the latter systems are based on the idea of Prakriti as the chief creator of life, he may be said to have grasped the idea of Sacrifice in Saivism (Yudhishthira performs the Rajasuya Sacrifice).

Though Buddhism and Saivism have to be distinguished, there is something in common between them (the Kauravas take part in the Sacrifice), and the Nyaya of Saivism and the Vaisesika of Buddhism are almost the same. In other words, the Buddhists regard the Mind, the basis of the Vaisesika, as one of the Senses of Knowledge (the basis of Nyaya)—as a sixth Sense. In this connection it is necessary to remember that Buddhi is the highest point of Saivism, and God is regarded as the chief creator of life in this system (Krishna washes the feet of Brahmanas). Then, as

God is the chief creator in this system, the highest mark of respect in Saivism should be offered to God (offer of Arghya to Krishna). But Jainism cannot easily agree to this. It is either atheistic or agnostic of God, and so challenges the very basis of his existence (*Sisupala* reviles and challenges Krishna). But it is not difficult to show the error of Jainism, and to point out that in every good action performed there is the essence of the existence of God (Krishna slays *Sisupala*). Indeed, God creates the whole universe, including those who revile him and believe in Prakriti rather than him, and such people too come unto God their creator (the essence of *Sisupala* enters into Krishna). After Man has grasped the true character of Buddhism and Jainism, and distinguished them from Saivism, he may be said to have been established in the latter system (the end of the Sacrifice).

CHAPTER XIV

THE ASSEMBLY HALL OF THE KAURAVAS

OR

A PICTURE OF BUDDHISM AND JAINISM

78. The Chagrin of Duryodhana. 79. The Proposal of Sakuni.
80. The Assembly Hall of the Kauravas. 81. The Commission of
Vidura.

A SUMMARY.

MAN has been established in Saivism or Yoga-Vaisesika-Nyaya, and this arouses the jealousy of Buddhists and Jainas, or those who believe in Nyaya-Vaisesika and Sankhya-Nyaya. (The Chagrin of Duryodhana).

But Buddhism is really a part of Saivism, and so it cannot show open hostility to the latter. The position of Jainism, on the other hand, is different. Its pure Sankhya aspect or the Digambara school is entirely outside the range of Saivism, and it holds that there is no place for God in the scheme of things. Assuming that the idea of God is at first excluded from all manifest life, can Man prove that not only God exists but is the chief creator of life? Man claims to have risen from Jainism to Saivism, or from pure Sankhya to Yoga, and to have understood the philosophy of life in the light of Buddhi or Reason, the basis of

the Yoga system of thought. Let his Buddhi (Yudhishthira) now explain how this can be done. (The Proposal of Sakuni)

The Buddhists and Jainas combined then draw a picture of their system of thought (the Assembly Hall of the Kauravas), and call upon Man to examine it and to hold a debate,—demanding such proof as the Senses can accept as valid. (The Gambling Match).

This is a debate between the Yoga system, based on Buddhi, on the one hand, and Sankhya-Nyaya or Jainism, based on the Senses of Knowledge and Action, on the other. The connecting link between them is the Mind. (The Mission of Vidura).

Man is at first reluctant to enter into a discussion on the terms proposed. But he does not know how to refuse, and preparations for a great debate are made. (Yudhishthira agrees).

78. THE CHAGRIN OF DURYODHANA.

THE CHAGRIN OF DURYODHANA.—Man (Pandavas) has been established in Saivism (Yoga-Vaisesika-Nyaya), while his opponents (Kauravas) adhere to Buddhism (Vaisesika-Nyaya). Buddhism is included in Saivism, but it is also a separate system of thought, and cannot easily acquiesce in the triumph of the latter celebrated in the Rajasuya Sacrifice. Hence Duryodhana, who personifies Buddhism, is filled with sorrow and shame at the sight of the Assembly Hall of Yudhishthira (a structure of Saivism).

79. THE PROPOSAL OF SAKUNI.

THE PROPOSAL OF SAKUNI.—Sakuni personifies Jainism or Sankhya-Nyaya, and so is even more hostile to Saivism than Duryodhana. Buddhism is closely allied to Saivism, but the Digambara aspect of Jainism, based on the pure Sankhya, is entirely outside the range of Saivism (Yoga-Vaisesika-Nyaya). Hence Sakuni believes that if he takes his stand on the pure Sankhya, he can easily dislodge Man established in Saivism. In other words, if he assumes that there is no place for God in the scheme of life, and calls upon Man to prove his position that God is the chief creator of the universe,—he believes that Man will not be able to succeed.

THE GAMBLING MATCH.—Man is born in Jainism and claims to have been established in Saivism, and chosen this faith in the light of Buddhi or Reason, the basis of Yoga and the highest point of this system. He should, therefore, be able to show, in light of his Buddhi or Reason how,—assuming with the Digambara school of Jainism that there is no place for God in the universe, it can be shown that God is the chief creator of life. We have seen that Man can rise from a lower to a higher system of thought by means of the idea of Sacrifice; but Sakuni challenges him to do so by means of Buddhi or Reason, the highest energy of Saivism. This challenge of Sakuni to a debate is the Gambling Match. It is a “gamble” of thought, because

Yudhishthira is not quite sure of his ground, and is forced into this discussion unfairly.

YUDHISHTHIRA CANNOT REFUSE.—Man claims to have risen from Jainism to Saivism by means of his Buddhi or Reason; and so, if challenged, he cannot refuse to show how this can be done. Corresponding to this we are told that Yudhishthira felt bound, if challenged, to “play.”

THE DICE.—The whole discussion must be held in the light of evidence which the Senses can regard as satisfactory. That is Pratyaksha Pramana, the most acceptable form of evidence in all systems of Philosophy. That is the “dice” with which the “game” was to be played.

Gambling.—The word for Gambling in the text is Dyuta (D,y,u,ta) meaning “(d) giving (y) Buddhi (u) woven with (u) the Senses of Knowledge and (ta) the Senses of Action.” The Gambling Match is thus a discussion between Buddhi on the one hand (Yudhishthira), and the Senses of Knowledge and Action, the basis of Jainism (*Sakuni*), on the other.

The Dice.—The word for Dice in the text is Aksha, which means “an organ of sense, sensual perception” (MWD. p.3.) Thus it is by means of Aksha or Dice, or evidence of the Senses (Pratyaksha Pramana) that the Game or discussion between Buddhi (Yudhishthira) and the Senses of Knowledge and Action (*Sakuni*) is to be held.

80. THE ASSEMBLY HALL OF THE KAURAVAS.

THE ASSEMBLY HALL OF THE KAURAVAS.—*Sakuni* (Jainism) seeks permission of Dhritarashtra (Buddhism) to hold this debate, for

he intends to press his pure Sankhya point of view, and that is outside the scope of both Buddhism and Saivism. He fears lest the king should refuse permission to such a debate, which has the negation of all Action for its end, whereas Buddhism accepts the necessity of Action performed as a Sacrifice. But Man claims to have risen from Jainism to Saivism, and so should be able to show how this can be done; nor can there be any objection on principle to a discussion on the subject. King Dhritarashtra too is naturally interested in the question and so easily accords his permission. In order to facilitate discussion, he bids the whole structure of Jaina and Buddhist thought be reared, and invites Man (Pandava brothers) to examine it and hold a friendly discussion on the respective merits of Jainism and Saivism,— the system of his birth and the one he has adopted now. Corresponding to this we are told that Dhritarashtra commanded that a great Assembly Hall be built and, when it was built, ordered Vidura to bring Yudhishtira and his brothers to see it and “to play a friendly game of dice.”

The Sabha of Dhritarashtra.—We have shown that a *Sabha* or Assembly-Hall refers to the relation of Purusha and Prakriti in a system of Philosophy. The *Sabha* of the Kauravas is intended to show it in the Buddhist and Jaina systems of thought.

A Game of Dice.—The idea of “a game of dice” has already been explained. It signifies a discussion between Yoga on the one hand, and Sankhya-

Nyaya or Jainism on the other, and the evidence must be such as would appeal to the Senses.

18. THE COMMISSION OF VIDURA.

THE COMMISSON OF VIDURA).—The debate (Dyuta or game) is between Buddhi, the basis of Yoga, on the one hand, and the Senses of Knowledge and Action, the basis of Sankhya-Nyaya or Jaina system of thought, on the other. The connecting link between them is the Mind, and that is personified by Vidura; and so he is commissioned to bring Man (*Pandavas*) to the Assembly Hall of the Kauravas.

YUDHISHTHIRA HAS TO PLAY WITH CHEATS.—Vidura gives the king's message to Yudhishthira and informs him that he has to enter into a friendly discussion on the subject and to prove the position of Saivism, *viz.*, that God is the chief creator of life. But he must not assume that God exists; he should rather agree at the start that there is no place for him in the universe,— and that is the position of the Sankhya or the Digambara school of Jainism,— and then proceed to prove that not only he exists, but is the chief creator of life. This is the significance of the “cheats” with whom Yudhishthira has to play. They are obviously called “cheats,” because they compel Yudhishthira to enter into a discussion no wrong lines, which is likely to lead to his defeat. Their line of thought appears to be simple; but no one can succeed in proving the existence of God in the light of Buddhi or Reason by assuming first of

all that he does not exist. This can be done only through the idea of Sacrifice and not of Reason; and so this is a “deception or trick” deliberately practised on Yudhishtira; at the same time he does not how to refuse to “play.”

A Cheat.—The word for a “Cheat” in the text is Kitava (K, ita, va) which means “(va) Prakriti (ita, ‘gone’) without (k) God.” A Kitava is, therefore, one who would “exclude God from Prakriti or manifest life,” that is, one who believes in the pure Sankhya or the Digambara school of Jainism.

THE DILEMMA OF YUDHISHTHIRA.—Yudhishtira is naturally reluctant to enter into a debate on such terms; but Man claims to have risen from Sankhya to Yoga, or Jainism to Saivism, in the light of his Buddhi or Reason. He finds it difficult, therefore, to decline a debate even on the terms proposed. And so Yudhishtira says,—“I am unwilling to gamble; but, if challenged by Sakuni, I will never refuse. That is my settled vow.”

A RESUME.—Man has been established in Saivism, and this rouses the jealousy of Buddhists and Jainas, who see in this a danger to their own existence (the chagrin of Duryodhana). But, while Buddhism is a part of Saivism, Jainism, specially its Digambara school, is outside the pale of Saivism. Man claims to have risen from Jainism to Saivism. Let him accept the point of view of the Digambara school, agree that there is no place for God in the universe, and then prove that God is the chief creator of life, as Saivism believes (the proposal of Sakuni). As the point is of considerable interest to

both Buddhists and Jainas, they construct their own systems of thought (the Assembly Hall of Kauravas), and ask Man to hold a friendly discussion (the game of Dice). The debate is between Saivism and Jainism, or Buddhi, the highest point of Saivism, and the Senses of Knowledge and Action, the basis of Jainism. The connecting link between them is the Mind (the mission of Vidura). Man is at first reluctant to enter into a debate on the terms proposed, and he holds that the premises are unfair to him (Cheats); but he does not know how to refuse, and so preparations for a great debate are made (Yudhishthira agrees).

CHAPTER XV

THE GAME OF DICE

OR

JAINISM VERSUS SAIVISM

82. *Pandavas at Hastinapura.* 83. *The Rules of the Game.* 84.
Sakuni and Yudhishthira as Players. 85. *The Game of Dice.* 86.
The Deceit of Sakuni.

A SUMMARY.

MAN is called upon to show how he can establish his claim that he has risen from Jainism to Saivism by means of his Buddhi or Reason. (*The Pandavas at Hastinapura*).

He is reminded that the Digambara school of Jainism, through which he has passed, has no place for God in its scheme. Let Man start from this position, agree that the idea of God is to be excluded from life, and then prove, in the light of his Buddhi or Reason, that God is the chief creator of the universe. (*The Rules of the Game*).

Man is very reluctant to hold a debate under these conditions ; but, as he claims to have risen from Jainism to Saivism in the light of his Buddhi or Reason, he is unable to refuse. (*Yudhishthira's reluctance and final agreement*).

As Buddhism is included in Saivism, there can be little discussion between the two (Duryodhana does not play with Yudhishthira). But it is otherwise with Jainism. There is both connection and conflict between the two systems. Saivism corresponds to Yoga-Vaisesika-Nyaya, while Jainism to Sankhya-Nyaya. Nyaya is common to both, while the Sankhya is outside the range of Saivism; and so a debate between the two systems is possible. (*Sakuni plays with Yudhishthira*).

As all systems of Philosophy can be rendered in terms of Knowledge (Renunciation of Action) or Action as the final goal of life, this debate too is to be carried on in their light. (*The Game of Dice*).

The subject covers a very wide range and relates to the functions of the Heart and its connection with Buddhi, Mind, and the Senses; the action of the Senses in relation to one another; and the character of the body and the different energies of which it is composed. (*Different stakes*.)

Under the conditions of the debate Yudhishthira is unable to prove that God is the chief creator of the universe, and so Sakuni presses his point that, in that case, the goal of life must be the renunciation or negation of all Action. (*The deceit of Sakuni*).

82. THE PANDAVAS IN HASTINAPURA.

THE PANDAVAS IN HASTINAPURA: DRAUPADI STAYS BEHIND.—The Gambling Match is a great debate between Jainism (*Sakuni*) and

Saivism (Yudhishtira); and, according to the terms of the debate, the idea of God is to be excluded first of all, and then Man has to prove that it is He who is the chief creator of the universe. In this connection we have explained that the idea of God arises out of Sacrifice. Hence, as Draupadi is an embodiment of this Sacrifice, and as the idea of God is to be excluded from the debate, she can have no place in the discussion. And so we are told that, while the Kauravas and Pandavas entered the Assembly Hall, Draupadi, though she had come to Hastinapura, remained behind.

83. THE RULES OF THE GAME.

THE RULES OF THE GAME.—Sakuni calls upon Yudhishtira formally to agree to the terms of the debate, so that no dispute might arise about them. And so he says, “O king, the assembly is full, and we are waiting for you. Let the dice be cast and the rules of the game be fixed.”

DECEITFUL GAMBLING: THE VOW OF YUDHISHTHIRA.—Yudhishtira holds that it is wrong to discuss the subject under the terms proposed. He regards it unfair and “deceitful;” and so he says “deceitful gambling (argument) is a sin,” and begs Sakuni not to press him and defeat him by a wrong line of thought or “deceitful means.” He believes that the purpose of life is essentially Sacrifice.—selfless and beneficent action embodying the idea of God—and so he asks Sakuni not to “seek to win wealth intended to benefit the Brahmanas.” At the same time he finds it difficult

to refuse a debate even on the terms proposed, and so he says,—“when challenged, I do not withdraw. This is my established vow.”

Deceit: Deceitful Gambling.—The word used for “deceit or a deceitful gambler” is Kitava, which signifies that the idea of God is to be excluded from manifest life. Yudhishtira begs Sakuni not to press for a debate as a Kitava and it is this that is understood to mean a “cheat” or “deceit.”

Yudhishtira's Wealth.—Yudhishtira begs Sakuni not to snatch from him wealth intended for the benefit of the Brahmanas. All Action that is meant to benefit others is a Sacrifice, specially where the recipient of benefit is worthy of it. The Brahmanas are those who are characterized by Buddhi or intelligence, and so may be said to be worthy of all help. Hence Yudhishtira holds that all the “wealth of his argument” is based on Sacrifice or beneficent action, and Sakuni should not deprive him of his fundamental idea by taking up the position of a Kitava,—holding that there is no place for God in the scheme of the universe.

48. SAKUNI AND YUDHISHTHIRA AS PLAYERS.

SAKUNI AND YUDHISHTHIRA AS PLAYERS.—But Sakuni presses his point and forces Yudhishtira into a debate, and the latter finds it impossible to refuse. Duryodhana cannot enter into a discussion with Yudhishtira, because he personifies Buddhism, which is included in Saivism, the creed of his opponent. Sakuni, on the other hand, holds to Jainism, and the pure Sankhya part of this system is entirely outside the range of Saivism. At the same time they have the Nyaya point of view common to both. Thus they have their points of

comparison and contrast, and a debate between them is possible.

The whole idea may be represented as follows:—

Creative Energies	Soul	Buddhi	Mind	Senses of Knowledge	Senses of Action
<i>Systems of Philosophy</i>	Vedanta	Yoga	Vaisesika	Nyaya	Sankhya
Yudhishthira (Saivism)			Yoga..Vaisesika ..Nyaya		
Sakuni (Jainism)				Nyaya..Sankhya	

THE ELVERS WATCH THE GAME.—As a debate between the rival systems of thought is of vital interest to all, all the elders and chiefs,—Dhritarashtra, Bhishma, Drona, Kripa and others gather round and watch its course.

85. THE GAME OF DICE.

KNOWLEDGE OR ACTION AS THE GOAL OF LIFE. We have explained that all systems of Philosophy may be examined in the light of Action or its negation as the goal of life, and the negation of Action is identical to Knowledge as the ancients understood it. The more we believe in Action, the nearer we are to perfect belief in God or Vedanta, and the more we believe that the end of life is Knowledge or the renunciation of Action, the nearer we are to the denial of God or the Sankhya (MM.II,119-122). Thus, if Yudhishthira wins in this debate or “Gambling Match,” the end of life should be held to be Action; but if Sakuni succeeds, the negation of Action should be held to be the goal.

THE STAKES.—The debate begins and, subject to the conditions laid down, the character of the

different energies of life is examined, the object being to show whether the goal of life is Action or the reverse. If it is Action, Yudhishthira succeeds; but if it is Inaction, it is Sakuni who wins. Each one discusses the subject in the light of the functions of the Heart, the seat of the Soul according to Vedanta and Yoga its first manifestation, and the physical energy of life according to the Sankhya. These are the Stakes laid down by each in the game (debate).

A Stake.—The word for a Stake in the text is Pana (Pa,na) which means “(na) the energy of the Heart associated with (pa) the objects of the Senses.”

Different kinds of Stakes.—It would be of interest to examine the idea of the different kinds of Stakes offered in the game. They are as follows:—

Mani or Pearls.—(1). The connection between the Heart on the one hand and the Mind and the Senses of Knowledge on the other. This is the Stake of Mani, jewels or pearls.

The word Mani (Ma, n, i) means “(i) the Mind associated with (n) the Heart and (ma) the Senses of Knowledge.”

Gold.—(2). The subject of Buddhi. This is Gold, which is always symbolic of Buddhi (MM. I, 66).

Naga or Elephant.—(3). The relation of the Senses of Knowledge to one another. This is Naga or Elephant (MM. IV, 78).

Horses.—(4). The subject of the Senses of Action. This is the idea of Horses, which are a symbol of the Senses of Action (MM. I, 324, seq.).

Slaves.—(5). The idea of Sacrifice. This is Dasa and Dasi or man-servant and maid-servant.

The word Dasa (D, a, sa) means “(sa) he who (a) leads to (d) Sacrifice.” Dasi is the feminine of Dasa, and would refer to the idea of Sacrifice in connection with Prakriti, personified by a Woman.

Ratha or Car.—(6). The character of the physical body. This is Ratha or Car which, as we have explained, is a symbol of the body.

The Stake of the Pandava Brothers.—(7). Finally, the character of the different energies in Man,—the functions of the arms, the instrument of Action (Nakula), motion of legs (Sahadeva), the character of Prana or vital Breath (Arjuna), of Mind (Bhima), and Buddhi (Yudhishthira).

86. THE DECEIT OF SAKUNI.

THE DECEIT OF SAKUNI.—Starting with the assumption that there is no place for God in the universe, Yudhishthira and Sakuni examine different ideas and objects, and Yudhishthira is unable to show that God exists and is the chief creator of life. Hence Sakuni presses at each point the conclusion that, in that case, the end of life is the negation of Action. This is the Deceit of Sakuni in the game (debate).

Deceit.—The word for Deceit in the text is Nikriti (Ni,kri, ti) which means “(ti or iti) that is to say (kri) Action (ni) negation of.” Nikriti signifies, therefore, the “negation of Action.”

Sakuni proves that the end of life is Nikriti or negation of Action. This is said to be a deceit, because the whole basis of the debate is wrong, and Yudhishthira is led into a false conclusion by unfair means or deceit.

CHAPTER XVI

THE ANGUISH OF DRAUPADI

OR

SACRIFICE AND THE IDEA OF GOD

87. The Stake of Draupadi. 88. Draupadi and the Assembly Hall. 89. The Question of Draupadi. 90. Yudhishthira's Message to Draupadi. 91. The Outrage of Duhsasana. 92. The Anguish of Draupadi. 93. Bhishma's Reply. 94. The Unrobing of Pandavas and Draupadi. 95. Krishna to the Rescue. 96. The Vow of Bhima. 97. The Question of Draupadi repeated. 98. Bhishma's Answer. 99. Duryodhana's Thigh. 100. Dhritarashtra's Intervention. 101. The Second Game. 102. Preparations for Exile. 103. Farewell.

A SUMMARY.

THE debate now turns on the nature of Sacrifice, and the question is whether acts of Sacrifice, of the Mind and the Senses, should be performed, or they too should be renounced. (The Stake of Draupadi).

Following the course of the previous discussion, Man is forced to admit that even such acts of Sacrifice must be renounced. (Draupadi is Lost).

It is generally agreed that a discussion on the nature of Sacrifice is perfectly legitimate, and the conclusion now arrived at logical too. (Draupadi and the Assembly Hall).

But here an objection might be raised. If the idea of God is excluded from the debate, and if

Sacrifice embodies the idea of God, can a discussion on the nature of Sacrifice properly be held in such a debate? (The Question of Draupadi).

It appears to be a difficult question to answer (Yudhishthira is unable to reply). Sacrifice means Action indeed (Draupadi is in her season); it also embodies the idea of God (Draupadi is dressed in a single piece of cloth); at the same time what objection can there be to discussing its character even with those who have no place for God in their scheme of life? (Yudhishthira's Message to Draupadi).

There are some who believe that all life is an evil; and, according to them, all actions, including those of Sacrifice, must be renounced. They hold that Sacrifice means action of a certain kind; and, as *all* actions are to be ascribed to Prakriti, so must Sacrifice. Hence it has nothing to do with God. (The Outrage of Duhkasana).

But Sacrifice *does* embody the idea of God, and its nature must not be so grossly misunderstood. (The Anguish of Draupadi).

At the same time, it is difficult to say, in the light of the debate that has taken place, whether acts of Sacrifice should be renounced or not. (Bhishma's Reply).

Hence there are some who persist in holding that the only truth is of the Sankhya or the Digambara school of Jainism, which has no place for God in the universe; and they believe that even

the most necessary actions, such as wearing clothes, etc., must be renounced. (The Unrobing of Pandavas and Draupadi).

But no one can deny that Sacrifice *does* embody the idea of God; and even the fact that in our hour of sorrow and grief we remember God is a proof that he exists. (Krishna to the Rescue).

It is further argued that the Jaina system of thought is based on the character of the Senses of Knowledge and Action; but above these there is the Mind; and so we must examine the whole problem in the light of the Mind, and not only the Senses; and then we shall see that the conclusion now arrived at is incorrect. (The Vow of Bhima to slay Duhsasana and break Duryodhana's thigh).

Thus there are some who hold that Sacrifice is connected with the idea of God (Draupadi's question); while others are doubtful whether acts of Sacrifice should be renounced or not (Bhishma's reply). The whole debate has thus become quite inconclusive.

But, suppose we hold that all actions, including those of Sacrifice, must be renounced. It follows that the Digambara school of Jainism is the only true religion. Are the Buddhists prepared to accept this position and renounce their faith? If not, they cannot accept the conclusion that even acts of Sacrifice must be renounced. (Dhritarashtra's Intervention).

Then, if acts of Sacrifice must be performed, it must also be allowed that they embody the idea of

God; and so, if our actions are largely conceived as acts of Sacrifice, God becomes the chief creator of the universe. (The Pandavas become free and their Kingdom is restored to them).

But, though this is a legitimate conclusion, has Man established it by direct evidence, acceptable to the Senses (*Pratyaksha Pramana*)? He has come to this conclusion by indirect means, and so the subject needs to be examined again. (The Second Game).

Man, arguing under the same conditions as before, is unable to offer any further proof (Yudhishthira loses the Second Game). But he promises to study the subject afresh and, when he has collected more facts in support of his position, would discuss the question once more. (The Exile and Farewell).

87. THE STAKE OF DRAUPADI.

THE STAKE OF DRAUPADI.—Man, starting with the assumption that there is no place for God in the scheme of life, has been unable to prove by direct evidence, acceptable to the Senses, that he exists and is the chief creator of the universe. Jainism has, for the moment, triumphed in the debate and shown that, as Man has failed in his attempt, the conclusion is that all actions must be renounced. But one question still remains. If all actions must be renounced, must we also abandon acts of Sacrifice,—creative and necessary actions, performed selflessly and with self-control, and for the benefit of all ? That is the Stake of Draupadi, the embodiment of the Sacrifice of the Mind and the Senses and their objects.

THE SHAME AND FEAR OF IT.—It is necessary to discuss this question. Yet if we come to the conclusion that even acts of Sacrifice must be renounced, it would be disastrous ; for all systems of thought, from Nyaya to Vedanta, which accept their necessity, must in that case be deemed to be false, and the Digambara school of Jainism will alone be held to be true. Hence, when Sakuni proposed the stake of Draupadi and Yudhishtira agreed, all those who heard were filled with fear and shame.

YUDHISHTHIRA LOSES DRAUPADI.—The debate continues. Consistently with his previous point of view, Sakuni proves once more that, as there is no place for God in the universe, there is no place for Sacrifice as well ; and so Yudhishtira loses Draupadi, the emblem of Sacrifice of the Mind and the Senses and their objects

88. DRAUPADI AND THE ASSEMBLY HALL.

THE INDIGNATION OF VIDURA.—Duryodhana holds that it has now been proved that even acts of Sacrifice must be renounced, and so Draupadi the symbol of Sacrifice, must fit in with the scheme of thought propounded by Sakuni ; that is, she must come into the Assembly-Hall or the structure of this system of thought. He, therefore, calls upon Vidura to bring Draupadi before them. But Vidura personifies the Mind or the Vaisesika system of thought, which is higher than the range of Jainism or Sankhya-Nyaya. He knows that the whole basis of discussion is wrong, and that acts of sacrifice cannot be renounced. He holds that

Sacrifice is linked up with the idea of God and, as that was excluded from the debate, he feels that Draupadi (Sacrifice) cannot properly be brought into this scheme of thought (Assembly Hall), and so refuses indignantly to do the bidding of Duryodhana.

DURYODHANA ORDERS PRATIKAMIN.--Duryodhana holds that it would generally be agreed that all acts performed with desire must be renounced ; and, as even acts of Sacrifice are performed with some kind of desire,—it may be the desire for freedom from the bondage of life,—they too must be renounced. And so he turns to one who refers to this idea of desire to carry out his behest. That is Pratikamin.

Pratikamin.--The word Pratikamin means “of Pratikamin” (Prati, kamin) or “(Prati) relating to (kamin) one who is full of desire.” Pratikamin is, therefore, one who understands all about desire, and believes that all actions, performed with desire, must be renounced. He thinks for the moment that even acts of Sacrifice are performed with some kind of desire, and so must be renounced. He agrees, therefore, that Draupadi (Sacrifice) must fit in with the scheme of thought propounded by Sakuni (Assembly Hall), and so goes to bring her at the command of Duryodhana.

89. THE QUESTION OF DRAUPADI.

THE QUESTION OF DRAUPADI.--Draupadi asks a simple question. She is, by her very definition, an embodiment of Sacrifice, conceived as a purely selfless and benevolent action filled with the idea of God. In the discussion between Sakuni and

Yudhishtira the idea of God was excluded deliberately from the premises of the debate. How then could they discuss the nature of this Sacrifice, and "stake" her who symbolizes it? She inquires if Yudhishtira had agreed to this discussion in the proper possession of his powers of Reason (Buddhi) or after he had lost them all. And so we are told that Draupadi asked Pratikamin to go back and ask from Yudhishtira (Buddhi) whom he had lost first,—himself (his power of Buddhi or Reason) or her (Sacrifice). And then it is said that the king "like one deprived of reason" did not make any reply.

YUDHISHTHIRA'S DILEMMA.—Yudhishtira is unable to reply, and for obvious reasons. He is on the horns of a dilemma. On the one hand he agrees that Sacrifice embodies the idea of God, and on the other he is unable to see how he could refuse to discuss the nature of Sacrifice even with an atheist.

90. YUDHISHTHIRA'S MESSAGE TO DRAUPADI.

YUDHISHTHIRA'S MESSAGE TO DRAUPADI.—Yudhishtira feels that the problem has to be squarely faced; and so he sends word to Draupadi to come into the Assembly Hall and discuss the question in the presence of all.

DRAUPADI IS IN HER SEASON AND ATTIRED IN ONE PIECE OF CLOTH.—Draupadi is said to have been in her season and attired in one piece of cloth. This means that Sacrifice is characterized by the idea of God and signifies creative action. Yudhishtira is said to have known her condition; and this

means that he agreed to this idea of Sacrifice; and still he held that it is a fit subject for discussion even with atheists. And so he sent her a message to come into the Assembly Hall.

In One Piece of Cloth.—The word for “attired in one piece of cloth” is *Ekavastra*, which is a feminine form of *Ekavastra* (A, i, ka, vas, tra), meaning “(tra) the three worlds (vas) dwell in (ka) Prakriti (i) arising out of (a) God.” The idea is that, though the three worlds or manifest life may be said to dwell in Prakriti, Prakriti itself arises out of God. This is the point of view of Vedanta, and it is to this that Sacrifice (*Draupadi*) leads. And so *Draupadi* is said to be *Ekavastra* or “attired in one piece of cloth.”

In Her Season.—*Draupadi* is said to have been in her menstrual season, and the word for it in the text is *Rajasvala* which means “possessed of Rajas.” Now *Rajas* signifies “activity” (MWD. p. 863); and *Draupadi* as *Rajasvala* means that “Sacrifice is characterized by Action;” and we have explained that Sacrifice means creative, self-less and self-controlled action, meant for the benefit of all.

91. THE OUTRAGE OF DUHSASANA.

THE REFUSAL OF PRATIKAMIN.—*Pratikamin* refers to Desire; but, after seeing *Draupadi*, he realizes that Sacrifice is action without desire, and so is unwilling to do the bidding of *Duryodhana*.

THE OUTRAGE OF DUHSASANA.—*Duhsasana* personifies the pure Sankhya idea that all life is an evil, and so all actions, including those of Sacrifice, must be renounced. He believes, therefore, that not only is Sacrifice a fit subject for discussion by the Jainas, but that it has nothing to do with God.

Like all other actions, it is born of Prakriti, and must be renounced. And so he holds that Draupadi (Sacrifice) must fit into the scheme of their thought, and come into the Assembly Hall; and corresponding to this we are told that he brought her forcibly into the Assembly Hall.

92. THE ANGUISH OF DRAUPADI.

THE ANGUISH OF DRAUPADI.—Draupadi protests against the action of Duhsasana. She maintains that Sacrifice is Action characterized by the idea of God, and she cannot be compelled to abandon her character. She calls upon all present carefully to examine the idea of Sacrifice and say whether a discussion on the subject could be relevant to the debate when the very idea of God was excluded from it. This is the meaning of her words when she says, “Do not uncover me. I am in my season. Let all the elders, reflecting on my words, answer the question I have asked.”

In Season.—We have explained that the idea of “being in season” or *Rajasvala* is “that Sacrifice is characterized by Action.”

DUHSASANA TRIES TO UNCOVER DRAUPADI.—Duhsasana tries to uncover Draupadi, and the point of this is that he maintains that all Sacrifice (Draupadi) signifies Action, which is to be attributed to Prakriti and not God (uncovering).

Uncovering.—The word for “uncovering” in the text is *Vivastra* (*V*, *i*, *vas*, *tra*), meaning that “(*tra*) the three worlds (*vas*) dwell in and (*i*) arise from

(v) Prakriti." This is the very opposite of Eka-vastra, which means that "the three worlds dwell in Prakriti which itself arises from God."

The Kauravas want Draupadi to admit that Prakriti and not God is the creator of life, and that the "three worlds dwell in and arise from Prakriti;" and so they attempt to make her Vivastra or "unrobe" her. But to this she cannot agree. She cannot be "unrobed" or made Vivastra, for she is Ekavastra and Rajasvala, holding that Sacrifice is Action pervaded by the idea of God, who is conceived as the creator of Prakriti itself.

Clothes and God-idea : Krishna and Gopies.—From this we see that nakedness or Vivastra is a characteristic of Prakriti, and this would explain the episode of Krishna in the Bhagavata Purana, where he is said to have stolen the clothes of Gopis who were bathing naked in water.

A Gopi (Ga, u, p, i, i) means "(i, sign of feminine gender) Prakriti of (i) the Mind associated with (p) the objects of the Senses and (u) the Senses of Knowledge associated with (ga) the Senses of Knowledge;" and so she personifies the Prakriti of Buddhism and Jainism, where Prakriti is conceived as the chief creative energy of life. The Gopis love Krishna and he too loves them; and this means that all forms of Prakriti (Gopis) love God (Krishna), and he loves them too.

Then these Gopis are bathing naked in water; and Water, as we have explained, symbolizes Prakriti, and nakedness also refers to Prakriti as the chief creator of life. It means that the Gopis believe in Prakriti as the chief creator of life, and so they are bathing "naked" in water.

It is said in the Bhagavata Purana that water covered them up to their breasts; and this means that they ascribed all their life-creating energy

(organ of creation) and life-supporting energy (breasts) to Prakriti (water).

This is inconsistent with their love of God; for if they love him, they must ascribe all life-creating and life-supporting energy to him and not to Prakriti; and so Krishna complains that they are bathing naked in water because they do not love him (BhP. X, xxii, 15-22). If they really love Krishna (God), if they believe in him, they must not become "naked" or Vivastra, referring all creation to Prakriti.

But should they lapse into this error, what must they do? They must make amends by correcting their error, and hold that all life is created and supported by God and not Prakriti. Hence they must come out of water (belief in Prakriti), and refer both their life-creating and life-supporting energy to Krishna or God (expose themselves before him). Then they must wear their "clothes," that is, hold that all life is to be ascribed to God.

That is the explanation of this extraordinary story of Krishna and the Gopis narrated in the Bhagavata Purana.

Nakedness and Digambara Jaina School.—We have explained that "nakedness" refers to Prakriti as the creator of life. Now the Digambara school of Jainism holds that it is Prakriti which creates, and so "nakedness" may be said to be the ideal goal of this school; and we find that it is actually so. Hence, if a person does not deny the existence of God, or believes in him, he must wear clothes, he cannot remain naked. This is the point of difference between the Digambara and Svetambara schools of Jainism. Indeed, in all systems of religion, which enjoin belief in God, clothes must be worn, and nakedness is a sin (Cf. MM. II, 331-333).

The Woman in Islam.—In this connection it might be of interest to note that this symbolism is common to almost all the great religions of the East. The word for Woman in Arabic is Aurat, which means “naked” and Woman is a symbol of Prakriti. It means that they too believed that “nakedness” was a sign of belief in Prakriti, and “wearing clothes” a sign of belief in God as the creator of life. Again, we have seen that the idea of God is Nature associated with Sacrifice. In other words, we can transform Nature into God by means of Sacrifice; and here we see that we can achieve the same end by “wearing clothes.” Hence, if we believe in God as the sole creator of the universe, Woman (Prakriti) must be properly “clothed,” and the more completely she is “clothed,” the more perfect is our belief in God. This would probably explain why wearing the veil was enjoined on women in all the great religions of the East, not excluding Christianity; but when the spirit of the idea was forgotten, and people followed only the letter of the law, Purdah came to prevail in India and the Moslem world.

Islam and Hindu Philosophy—We have examined the bearing of Hindu thought on the Holy Bible (M.M.II, Chapter XV), and here it might be of interest to point out that the principal teachings of Islam follow the main teachings of Vedanta of the Hindus. Islam followed Christianity, and accepted most of its principles; but, as the doctrine of the Christian Trinity was little understood by the average man, it substituted for it belief in one God as the sole supreme creator of the universe. The point of view of Vedanta is exactly the same, and it is now generally agreed that Sufism is nothing but an exposition of the philosophy of Vedanta from the Islamic point of view. Islam lays stress on two main things,—prayer to God, and charity among fellow creatures. Prayer gives us belief in God,

and charity is nothing but Dana, an essential requisite of Sacrifice. Thus it is by means of belief in one God and Sacrifice that we can attain to the Truth, which will secure us against error: and that is Islam as a religion of Safety and Peace even as its name signifies.

THE JOY OF KARNA AND OTHERS.—Draupadi repeats her question. Man is unable to answer; but those who believe in the Sankhya, whether by conviction or as a result of the present debate, have come to hold that Sacrifice is to be referred to Prakriti and not God, and so they rejoice at the disgrace of Draupadi (Sacrifice). Corresponding to this we are told that the Pandava brothers (Man) looked on, silent and helpless, while Duhsasana, Karna, Sakuni, and Duryodhana rejoiced at the insults heaped on Draupadi.

93. BHISHMA'S REPLY.

BHISHMA'S INABILITY TO ANSWER.—Even Bhishma, who personifies Nyaya, is unable to reply. He holds that God is either a spectator of the work of Prakriti, or else has a small share in it; and so he believes that, while necessary actions have to be performed for the time being as a Sacrifice, they must all be ultimately renounced. Thus he is unable to say whether act of Sacrifice must *always* be renounced or not; nor can he decide whether a discussion on the subject of Sacrifice was relevant or not. Hence he says that he is unable to decide the point put forward by Draupadi.

94. THE UNCOVERING OF PANDAVAS AND DRAUPADI.

THE PANDAVAS UNROBE THEMSELVES AT THE COMMAND OF KARNA.—We are told that Karna asked Duhsasana to “unrobe” the Pandavas, and they took off their upper garments themselves, and sat silent in the Hall.

We have seen that “unrobing” means referring all actions and so all life to Prakriti and not to God. Man has lost the debate (game), and agreed that the goal of life is the renunciation of Action (Nikriti or ‘deceit’); and so he may be said to have accepted for the time being the pure Sankhya or the Digambara Jaina point of view. The Pandava brothers (Man) can therefore, easily be “unrobed.” Nay, they can “unrobe” themselves; and that is what they actually do.

THE UNROBING OF DRAUPADI.—The next question is, Can Sacrifice also be assigned to Prakriti? Karna, personifying Food, the basis of the creative energy of Prakriti in the pure Sankhya, holds that all actions, including those called Sacrifice, arise out of Prakriti, and have nothing to do with God or anything else. So does Duhsasana, holding that all life is an evil, and so all actions, of whatever kind, must be renounced. Hence, Karna asks him to “unrobe” Draupadi, that is, show that all acts of Sacrifice must be referred to Prakriti and not God. Duhsasana attempts to do so; and corresponding to this we are told that he began to pull the cloth of Draupadi in the presence of all.

95. KRISHNA TO THE RESCUE.

KRISHNA TO THE RESCUE.—As the idea of “wearing clothes” is associated with God, he who believes in him cannot be “unrobed.” Again, the idea of God is born of Sacrifice, and, as Draupadi is an embodiment of Sacrifice, she remembers Krishna, the supreme creator of the universe, and cannot be “unrobed.”

SORROW AND THE IDEA OF GOD.—We are told that Draupadi remembered Krishna in her anguish and he came to her assistance, and she could not be “unrobed.” This means that we instinctively remember God in our hour of sorrow and need, and that is a proof in itself that he exists. The Kauravas admit the point of this argument, but hold that it is not conclusive, and so they heap further insults on Draupadi even after she is “rescued” by Krishna.

96. THE VOW OF BHIMA.

THE VOW OF BHIMA.—Draupadi maintains that the Sacrifice of the Mind and the Senses and their objects, which she personifies, is characterized by the idea of God, whatever Duhsasana and others might say. In other words, this Sacrifice gives us the idea of God; and Bhima, who personifies the Mind of Man, promises that in the next debate he would refute or “break” the idea that the Mind refers to Prakriti and not Purusha or God. This is the meaning of his vow that he would break open Duhsasana’s heart on the battlefield and drink his blood.

Heart.—The word for Heart in the text is Vakshas, which is derived from Vaksh (MWD. p. 911); and Vaksh (Va, ksh for ksha) means “(ksha) the Mind associated with (va) Prakriti.” It is this idea, *viz.*, that the Mind is associated with only Prakriti, that Bhima desires to “break.” In other words, he wishes to show that the character of the Mind has a bearing on the idea of God. Its energy is electric, with a positive and a negative aspect, corresponding to which we have the union of Purusha and Prakriti in the creation of life (MM. IV, 143, n.). The energy of the Heart is also similar to that of the Mind (MM. I, 43), and this is what Bhima desires to prove in the next debate.

Blood.—The word for Blood in the text is Rudhira (R, u, dh, ira), meaning “(ira for ir) to go to (dh) the Mind associated with (u) the Senses of Knowledge and (r) the Senses of Action.” Blood refers, therefore, to the character of the Mind and the Senses; in other words, it is electro-magnetic, for the Mind is characterized by electric energy, and the Senses correspond to Ether, which is characterized by magnetic energy.

Duhsasana, believing in the Jaina system, holds to the Senses of Knowledge and Action, the basis of this system; but Bhima holds that the Senses are always associated with the Mind, and this is what Blood signifies. Even Duhsasana cannot deny the relation of the Senses to the Mind (Blood); it is within him, in his own “Heart,” and it is this (idea) that Bhima wishes to take out, “drink” or assimilate with his own.

97. THE QUESTION OF DRAUPADI.

THE QUESTION OF DRAUPADI.—Draupadi maintains that Sacrifice is characterized by the idea of God, and so she puts her old question again as to

whether a discussion on the character of Sacrifice was relevant in a debate where the very idea of God was excluded. She reminds all present that they have now examined the idea of Sacrifice clearly (seen her in public), and so should be able to decide once for all.

98. BHISHMA'S ANSWER.

BHISHMA'S ANSWER.—Bhishma personifies Nyaya, but, for reasons explained, he is still unable to say whether acts of Sacrifice should or should not be renounced. And so we are told that he was unable to answer with certainty the question of Draupadi. Yudhishtira too having lost the debate could not utter a word.

99. DURYODHANA'S THIGH.

KARNA INSULTS DRAUPADI.—As Draupadi's position has not yet been accepted, Karna, who personifies Food as the creative energy of Prakriti in the Sankhya, maintains that what has definitely been shown in the debate is that even acts of Sacrifice must be renounced, and so he calls upon Draupadi to face facts as they are. As a result of the debate, Man must renounce even acts of Sacrifice; and so the Pandava brothers (Man) cannot be associated with her (Sacrifice) any more. Hence Karna bids Draupadi choose some other husband, for the Pandavas had ceased to be anything to her.

DURYODHANA'S THIGH.—Then Duryodhana holds that, as a result of the debate, Jainism has

been proved to be the only true religion, and it is based on the character of the Senses of Knowledge and Action. He points this out to Draupadi, and that is the idea of his “uncovering his right thigh” and showing it to her.

THE VOW OF BHIMA.—Thereupon Bhima, who personifies the Mind, exclaims that above the Senses is the Mind and he promises to show in the next debate that the view of Duryodhana is an erroneous one, and that he would “break” it. This is the vow of Bhima that he would break the thigh of Duryodhana in a great battle (or debate).

Thigh.—The word for Thigh in the text is *Uru* (*U*, *r*, *u*) meaning “(*u*) the Senses of Knowledge and (*r*) Action (*u*) woven together.” The Senses of Knowledge and Action correspond to the two schools of Jainism. Duryodhana, who personifies Buddhism, shows that, as a result of the debate, Jainism, with its renunciation of Action, holds the field, and points out the fact to Draupadi. That is the idea of his showing his “thigh” to her.

The Vow of Bhima.—Bhima promises to “break” this *Uru* (thigh) or the Jaina point of view in the next debate or battle, for such is the idea of a “battle” in sacred literature (MM. III, 335-336).

100. DHRITARASHTRA'S INTERVENTION.

DHRITARASHTRA'S INTERVENTION.—Draupadi's position has not been accepted, and the result is that they must agree that even acts of Sacrifice should be renounced. What is the effect of this? It follows that we must accept the pure Sankhya

or the Digambara school of Jainism as the only truth. It means that the position of Buddhism itself becomes impossible; and so king Dhritarashtra must give up his own religion too and accept the Digambara school instead. Buddhism accepts the necessity of performing actions as a Sacrifice; but now the king must give up all his idea of Sacrifice too. If, however, he is unable to give up his character and faith, if he wishes to save his idea of Sacrifice, he must intervene and stop this "debate." And corresponding to this we are told that the jackals screamed, the asses brayed, and birds shrieked in the Sacrificial chamber of the king and he had to intervene. He does so because the tables are now turned upon him, and he is compelled by his advisers to save himself and his own idea of Sacrifice (Sacrificial chamber).

A Jackal.—The word for a Jackal in the text is Gomayu (Go, mayu), meaning "(mayu) bleating like (go) a cow." Again, Go(Ga, u) personifies the Nyaya system of thought. Thus we might say that he who believes in Nyaya (Go), and shouts out (mayu) its teachings as the only truth, is a Gomayu or a Jackal.

An Ass.—The word for an Ass in the text is Rasabha, which means "of Rasabha," and Rasabha (Rasa, bha) means "(Rasa) the essence of (bha) Prakriti." Thus, he who believes in the "essence of Prakriti" or holds that Prakriti is the essence of everything,—that is the pure Sankhya system—is "an ass."

A Bird.—The word for a Bird in the text is Pakshin (P, aksh, in), meaning "(in for ina) lord of (aksh for aksha) the Senses associated with (p) their objects." As Jainism is based on the character

of the Senses and their objects, a “bird” is one who believes in this system.

Thus we see that those who hold to the pure Nyaya (Gomayu), or the pure Sankhya (Rasabha), or to both (Pakshin), shout and rejoice that there is an end to Sacrifice and that Jainism is accepted as the only truth.

DRAUPADI SAVES THE PANDAVAS.—Dhritarashtra is compelled to admit the supreme necessity of Sacrifice for the preservation of himself and his race; and so he acknowledges Draupadi to be the foremost of his daughters-in-law, and bids her ask for any boon she desires. Draupadi maintains that acts of Sacrifice must not be renounced, and that Man should be allowed to perform them as before. And so she asks for the freedom of her husbands (Man) to associate with her (Sacrifice). The king readily agrees, and Man (Pandava brothers) is free to engage in acts of Sacrifice (Draupadi) as before; and, as a consequence of this, he can believe in God as the chief creator of the universe. Corresponding to this we are told that the Pandava brothers were set free, and restored to Draupadi (Sacrifice) and their kingdom and wealth (of thought).

A FRIENDLY DISCUSSION.—Thus we see that all this is really a friendly discussion regarding different systems of Philosophy, and so the king says in conclusion that “it was to meet with our friends and to examine the strength and weakness of my sons that I allowed this match with dice (debate) to proceed.”

101. THE SECOND GAME.

THE SECOND GAME.—But is the result of this debate really conclusive? Man has been permitted to hold that acts of Sacrifice should be performed and he may hold to his belief in God. But has he come to this conclusion by means of any evidence that the Senses can regard as satisfactory (*Pratyaksha Pramana*)? It is obvious that he has retained his position indirectly and not by means of any direct evidence, and so it is necessary for him to discuss the matter again. This is the Second Game, and Duryodhana succeeds in obtaining his father's permission to call the Pandavas back, and once again Yudhishtira cannot refuse to "play."

THE WAGER.—The condition of the game (wager) this time is definite and clear. If Man is unable to establish his faith in Saivism by direct evidence, he must for the time being give it up; and corresponding to this we are told that the Pandava brothers had, in case of failure, to leave their kingdom and go into exile. Thereafter he must seek for proof of his point of view in regard to Buddhi as the highest energy of Saivism in the world of manifest life; and that is the idea of their twelve years of exile in the forest, and this number refers to Buddhi as we have explained. After that he must show that it is God the unmanifest who lives in the world of the manifest; and that is the idea of the thirteenth year of exile during which the Pandavas had to remain unrecognized (unmanifest) though dwelling among people in the world,

If on the other hand it is the Kauravas who lose, they must give up their own position for the time being. They believe that Prakriti is the chief creator of life, and Buddhi or Mahat is its first manifest form; and so they must seek for proof of their own idea of Buddhi in the world of the manifest in the first twelve years of exile; and then they must show that it is Prakriti the unmanifest that dwells in the world of the manifest, and that corresponds to their thirteenth year of exile.

Twelve and Thirteen Years.—We have explained that the number twelve refers to Buddhi, and thirteen to God as well as Nature or Prakriti (MM. I, 199-200).

The Forest.—The word for Forest in the text is Vana (Va,na) which means “(na) the Senses of Knowledge associated with (va) Prakriti.” In other words, it means that we have to study Prakriti in the light of our Senses of Knowledge or Pratyaksha Pramana.

YUDHISHTHIRA LOSES THE GAME.—Yudhishthira is unable to refuse to discuss the question once more, even though he knows full well the “deception practised by Sakuni.” The rules of the game are the same as before; Man has no fresh proof to submit, and so Yudhishthira “plays and loses” the game. He must, therefore, go out in the world and seek for proof in support of his point of view.

102. PREPARATIONS FOR EXILE.

PREPARATIONS FOR EXILE: THE RESOLVE OF THE PANDAVAS.—Man, having lost the debate,

makes ready to go out into the world of life to seek for proof of his belief in God. He is allowed to hold that acts of Sacrifice may be performed, and so Draupadi (Sacrifice) accompanies her "husbands" in their exile. The Jainas and Buddhists are glad that Man has been dislodged from his position, and so we are told that Duhsasana was beside himself with joy, and Duryodhana was equally transported. But Man hopes to study the whole subject anew and demolish his opponents; and so it is said that Bhima took a vow that he would "slay" Duryodhana and Duhsasana, Arjuna that he would "slay" Karna, and Sahadeva that he would "slay" Sakuni.

103. FAREWELL.

KUNTI STAYS WITH VIDURA.—Man must go out to seek for further knowledge in the world, and so the Pandava brothers bid farewell to all. Kunti is the Prakriti of the Sankhya, whose highest range of thought extends to the Vaisesika (Sankhya-Nyaya-Vaisesika), on which Buddhism and Jainism are based. But Man has gone beyond the range of this system, and so Kunti need not accompany her sons in their quest. Indeed, Man has understood all that the Prakriti of the Sankhya and its allied systems can teach, and he has now to base himself on the idea of Sacrifice; and so the Pandava brothers need only Draupadi (Sacrifice), and it is not necessary for Kunti to accompany her sons. She stays behind with Vidura, who personifies the Mind, for that is the highest range of her own system of thought (Sankhya-Nyaya-Vaisesika).

NARADA AND DHAUMYA AS GUIDES OF THE PANDAVAS.—Man has once again to proceed from the known to the unknown or from the lower to the higher stage. In other words, he must begin with the idea of Sacrifice in connection with the Senses of Knowledge and Action, the basis of the two schools of Jainism, and this will lead him to Buddhism. This is personified by Narada who, at the advice of Vidura, is chosen as one of the instructors of the Pandavas. Then, after Man has understood this, he must enter into Saivism, and that is personified by Dhaumya, the second instructor of the Pandavas. In this way Man will attain to Buddhi, the highest point of Saivism, after which he will be able to grasp the idea of the Soul in Vaishnavism or Vedanta.

III. V A N A P A R V A

CHAPTER XVII

ON THE BANKS OF THE GANGA

OR

THE PROGRESS OF MAN

FROM NYAYA TO THE VAISESHIKA

104. The Banks of the *Ganga*. 105. The Discourse of Saunaka.
106. The Worship of the Sun. 107. Draupadi and the Boon of the
Sun. 108. The Forest of Kamyaka.

A SUMMARY.

MAN has to begin again his quest of Truth. He is allowed to believe that acts of Sacrifice may be performed, and so is at the Nyaya stage of thought. Commencing from this, he has to seek for proof of his idea of God as the chief creator of the universe. (*The Banks of the Ganga* and *Pramana Tree*).

He aspires to attain to Buddhi, the basis of Yoga and identified for practical purposes with the Soul, the basis of Vedanta (the Pandavas are accompanied by Brahmanas), but is unable to uphold the idea of Sacrifice in its light (but cannot feed them).

He tries to understand the idea of Action in the light of both the Sankhya and Yoga systems, and is told that the Vedas enjoin Action performed without attachment or desire or egotism (the discourse of Saunaka); but he thinks that this is not proof enough.

He then studies the character and functions of the Sun and realizes that, though far away and without any special contact, it yet creates all forms of life on our planet Earth. It shines alike on all, it has no selfish object to serve, it acts according to the law of its being without attachment or desire, and all that it does is meant for the benefit of Life. In other words, it is characterized by Sacrifice. As the Sun symbolizes Buddhi, the basis of Yoga, Man concludes that the character of Action in the light of Buddhi is the same; and this gives him a definite proof of the necessity of performing actions in a spirit of Sacrifice like the Sun. (The Worship of the Sun).

He understands that it is the Sacrifice of the Sun that supports all creatures (the Sun gives Food to Yudhishthira), and so long as it exists, Life will continue without end. (Draupadi and the Boon of the Sun).

Man began with Nyaya, and has now grasped the idea of Sacrifice. This takes him to a higher system of thought, viz., the Vaisesika. (The Forest of Kamyaka).

104. THE BANKS OF THE GANGA.

THE QUEST OF THE PANDAVAS.—Man must begin at the bottom of the scale once more and

cover the whole range of thought from Jainism and Buddhism to Saivism. The two schools of Jainism correspond to Sankhya and Nyaya, and of these the Sankhya has no place for Sacrifice, while the Nyaya holds that necessary actions may be performed as a Sacrifice. Man has been allowed to hold that necessary actions may be performed in this way, and so he may be said to be at the Nyaya stage; and, as he is allowed to believe in Sacrifice, Draupadi (Sacrifice) accompanies her “husbands” in their quest (exile).

ON THE BANKS OF THE GANGA: THE TREE PRAMANA.—Man has to commence from the Nyaya stage of thought, and its Prakriti, regarded as the chief creator of life, is Ganga; and from here he has to seek for proof of his idea of God. Corresponding to this we are told that the Pandava brothers (Man), accompanied by Draupadi (Sacrifice), came to the banks of the Ganga (Nyaya), where there was a great banian tree called Pramana (Proof).

Pramana.—The word Pramana signifies “the means of acquiring certain knowledge.” Each system of Hindu Philosophy has its own *Pramanas* or standards of evidence for acquiring this knowledge. The Sankhya admits three,—Pratyaksha or perception by the Senses, Anumana or inference, and Sabda or verbal authority. Nyaya has four,—Pratyaksha, Anumana, Upamana, analogy or comparison, and Sabda. Vedanta has six,—the four of Nyaya and, in addition, Anupalabdhi, non-perception or negative proof, and Arthapatti or inference from circumstances (MWD.p. 685). It will be noted that Pratyaksha, Anumana, and

Sabda are common to all, and they refer to the evidence of the Senses, inference, and verbal authority of the Vedas respectively. Of these the evidence of the Senses is the most satisfactory, and it is in its light that Man must get certain knowledge of God. And so the Pandava brothers come to the banian tree called Pramina.

105. THE DISCOURSE OF SAUNAKA.

THE BRAHMANAS ACCOMPANY THE PANDAVAS. — Man has been dislodged from his position of Buddhi or Yoga, the highest point of Saivism, but he still aspires to regain what he has lost. Corresponding to this we are told that the Brahmanas, who refer to Buddhi, followed the Pandava brothers in their exile to the forest. But Man has been obliged to give up his position of Buddhi or Yoga, nor is he yet able to establish it in the light of Sacrifice; and so we are told that Yudhishthira (Buddhi) was unable to feed the Brahmanas. But the truth of Buddhi or Yoga is self-evident, and so the Brahmanas offered to find food for themselves.

Food and Sacrifice.—We have explained that almsgiving or offering of Food is a part of Sacrifice.

THE DISCOURSE OF SAUNAKA.—Man (Yudhishthira) has been forced to admit that, in the light of the previous debate (Gambling Match), all actions must be renounced, and so he must not act at all. He has to be disabused of this idea, and that can be done only when he understands the whole question in the light of both the Sankhya and Yoga systems of thought. The conclusion of the previous debate had been forced on him in the

light of the Sankhya, and now he must review it in the light of Yoga. This is personified by the Brahmana Saunaka, "well-versed in the philosophy of the Soul and the Sankhya and Yoga systems of thought." In the light of this Yudhishthira understands that the real injunction of the Vedas is that "we must act, but renounce all attachment and egoism, abandon all motives, and subdue the Senses."

Saunaka.—The word Saunaka is derived from Sunaka (MWD. p. 1093), and Sunaka (Su, na, ka) means "(su) going from (na) the Senses of Knowledge, the basis of Nyaya, to (ka) God." Saunaka is, therefore, one who understands all systems of thought from Nyaya upwards, culminating in the knowledge of God. He is said to be a Brahmana, that is, endowed with Buddhi, the basis of the Yoga system of thought. He is thus in a position to take Man from Nyaya to Yoga, and so we are told that he was a Brahmana, "well-versed in the knowledge of the Soul and the Sankhya and Yoga systems of thought."

106. THE WORSHIP OF THE SUN.

YUDHISHTHIRA'S GRIEF.—But Man is not quite satisfied that the discourse of Saunaka is conclusive on the subject, and he wants some clearer proof before he can agree that acts of Sacrifice must be performed in the light of Buddhi. He has been taught that Buddhi is characterized by Knowledge more than Action, and he is not yet convinced that he can accept the other point of view, viz., that act of Sacrifice must be performed in the light of the character of Buddhi too.

Corresponding to this we are told that Yudhishthira was still filled with grief because he could not feed and support the Brahmanas,—that is, perform acts of Sacrifice (feeding and supporting) in connection with Buddhi (Brahmanas).

THE WORSHIP OF THE SUN.—Man is still at the Nyaya stage of thought, unable to shake off the belief that Prakriti is the chief creator of life, and so renunciation of actions is the final end. But he is reminded that the first manifest form of this Prakriti is Mahat or Buddhi, symbolized by the Sun. Let him examine the character of the Sun and see for himself how, though so far away, the Sun yet creates different forms of life on our planet Earth. It is the same in its action to all, its course is well-ordered, and it acts for the benefit of Life itself. This is Sacrifice, and so we might say that the Sun creates through Sacrifice. The idea of all Action in the light of Buddhi, symbolized by the Sun, must be exactly the same. In other words, if we agree that the action of the Sun is characterized by Sacrifice, we must hold that we have to act in a spirit of Sacrifice in the light of Buddhi symbolized by the Sun. Corresponding to this we are told that Dhaumya asked Yudhishthira to worship the Sun in his hundred and eight names, which describe the various phenomena and functions of the Sun.

The Names of the Sun.—We have explained that Dhaumya comprehends the whole range of Saivism, with Buddhi for its highest point of thought, and Buddhi is symbolized by the Sun.

The hundred and eight names of the Sun make a very interesting study, but it would take too

long to examine their idea in any detail. It is enough to state that they describe the character of the Sun and its different functions in connection with the heavenly bodies and specially our planet Earth.

THE SUN IS GRATIFIED WITH YUDHISHTHIRA. Man is now satisfied that the Sun is characterized by Sacrifice. In other words, the Sun gives light and life alike to all, without selfishness or desire, and that is its Sacrifice. Corresponding to this we are told that Yudhishtira worshipped the Sun, and the latter was gratified and provided him with Food (expressive of Sacrifice) for all the twelve years of his exile.

107. DRAUPADI AND THE BOON OF THE SUN.

DRAUPADI AND THE BOON OF THE SUN.—All Action, to be truly creative, must be performed as a Sacrifice. Hence the Food produced by the Sun can be creative only if it is in the keeping of Draupadi (Sacrifice). Again, there is no end to actions performed as a Sacrifice. They cannot be exhausted, nor do they exhaust the doer of such deeds. Corresponding to this we are told that the Sun presented a copper vessel to Yudhishtira and said that so long as Draupadi (Sacrifice) held it, the food (creative energy) in it would be inexhaustible.

108. THE FOREST OF KAMYAKA.

THE FOREST OF KAMYAKA.—Man was at the Nyaya stage at the beginning of his quest, and now he has understood the idea of Sacrifice of the Sun,

symbolic of Mahat or Buddhi, the highest manifest form of Prakriti in this system. In other words, he may be said to have grasped the fullest idea of Sacrifice in this system, and that takes him to the next higher system, *viz.*, the Vaisesika, based on the idea of the Mind, characterized by Desire (MM. I, 281, n. 7). Man may, therefore, be said to have passed out of Nyaya and entered the Vaisesika; and corresponding to this we are told that the Pandava brothers (Man) went away from the banks of the Ganga (Nyaya), came to Kurukshetra, and then entered the Forest of Kamyaka.

Kurukshetra.—We have explained that Kurukshetra (Kuru, kshetra) means “the imperative necessity of performing actions.” In other words, when we say that the Pandava brothers came to Kurukshetra, it means that they realized that actions which are imperatively necessary must be performed. The idea of the Battle of Kurukshetra is exactly the same. The hosts of Kauravas and Pandavas met there and it was this that they all admitted. This will be explained its proper place.

Kamyaka Forest.—The word Kamyaka is derived from Kama, and means “characterized by Desire.” We have shown that Desire refers to the Mind, on which the Vaisesika system is based (MM.II,149,*seq.*). When it is said that the Pandavas passed from the banks of the Ganga to the Kamyaka Forest, it really means that they passed out of Nyaya (Ganga) into the Vaisesika (Kamyaka Forest), and this happens when they understand the idea of Sacrifice in Nyaya more completely.

CHAPTER XVIII
IN THE KAMYAKA FOREST
OR
THE CHARACTER AND SCOPE OF THE
VAISESHIKA

109. The Visit of Vidura and Krishna. 110. The Worship of Krishna. 111. The Cause of the Pandavas' Misfortune. 112. The Departure of Krishna, Subhadra, and Abhimanyu.

A SUMMARY.

MAN has risen from Nyaya to the Vaisesika, and understands that it is a meeting place of all principal systems of Philosophy, and a stepping stone to Vaishnavism. (The Visit of Vidura and Krishna).

He now gets an idea of the god of Vaishnavism, and understands how Prana is the vehicle of the Soul, and when it is filled with the idea of God, it may be identified with the Soul itself. He also sees that Sacrifice culminates in the idea of God as the sole supreme creator of the universe. (The Worship of Krishna).

He realizes that no one can prove the existence of God as the chief creator of the universe if he accepts the position of an atheist or an agnostic first of all. (The Cause of the Pandavas' Misfortune).

He is conscious that he has only understood the character of the Mind so far, and has yet to grasp the character of Egoism, Buddhi, and the Soul,—all of which are higher than the Mind. (The Departure of Krishna, Subhadra and Abhimanyu).

109. THE VISIT OF VIDURA AND KRISHNA.

THE VISIT OF VIDURA AND KRISHNA.—Man has passed from Nyaya into the Vaisesika, and it is necessary for him to understand the character of this system as a meeting place of all principal systems of Philosophy and Religion. It is the highest point of Buddhism and Jainism (Sankhya-Nyaya-Vaisesika), the centre of Saivism (Yoga-Vaisesika-Nyaya), and the lower limit of Vaishnavism (Vedanta-Yoga-Vaisesika); and if we understand the character and scope of the Vaisesika, we can grasp the essence of all these systems of thought. Further, we see that the Vaisesika enables us to understand the idea of God in all these systems. Corresponding to this we are told that Vidura and Krishna came to see the Pandavas in the Forest of Kamyaka, and we have seen that Vidura personifies the Vaisesika in all its three aspects, and Krishna is the supreme deity of Vaishnavism, having the Vaisesika for its lower limit of thought, on which its Dualistic school is based (MM. III, 316-318).

KRISHNA THREATENS TO DESTROY THE KAURAVAS.—Krishna is the sole supreme creator of the universe, and it is easy for him to assign Prakriti

and all those who believe in Prakriti as the chief creator of life to their proper place, for he is the creator of all. Corresponding to this we are told that Krishna (God) threatened to destroy (assign to Prakriti) Duryodhana, Karna, Sakuni, and Duhsasana,—all of whom hold that Prakriti is the chief creator of life.

Slaughter or Death—We have explained that “slaughter” or “death” means “assigning to Prakriti,” or showing that a person believes in Prakriti rather than God.

110. THE WORSHIP OF KRISHNA.

ARJUNA WORSHIPS KRISHNA.—Man has understood the Vaisesika as a meeting place of all principal systems of Religion, and so he has grasped the idea of Krishna, the supreme deity of Vaishnavism. As the idea of God corresponds to that of the Soul in each system of thought (MM. II, 128), Arjuna, who personifies *Prana* as the vehicle of the Soul, worships Krishna as the sole supreme creator of the universe.

ARJUNA AND KRISHNA.—*Prana* or Breath is the vehicle of the Soul, and when it is filled with the idea of God, it may be identified with the Soul itself. Then, as we have seen, the idea of God corresponds to that of the Soul. Man has grasped the idea of God in Vaishnavism, and so Krishna says to Arjuna (*Prana* or Soul) “You are mine, and as I am yours. You are from me, and I am from you.”

DRAUPADI WORSHIPS KRISHNA.—The idea of God is born out of Sacrifice, and it culminates in the idea of God in Vedanta. The more we believe in Sacrifice, the more we believe in God; and if we hold that all life is nothing but Sacrifice, we get the idea of God in pure Vedanta, creating the universe as a supreme act of Sacrifice (MM. II, 181-182). Draupadi is this Sacrifice, leading to Krishna or God, and so she is called *Krishna* (MM. IV, 153). Hence she worships *Krishna*, the supreme creator of the universe.

111. THE CAUSE OF THE PANDAVAS' MISFORTUNE.

THE CAUSE OF THE PANDAVAS' MISFORTUNE.—We have seen that the reason why Yudhishthira lost the debate (game) was because he had agreed at the very start that the idea of God as a creator might be excluded from the discussion. Corresponding to this Krishna tells Yudhishthira that had he (*Krishna*) been in Dvaraka, that misfortune would not have befallen him (Yudhishthira). In other words, if Yudhishthira had held that the idea of God (*Krishna*) abides in the functions of the Senses of Knowledge and Action conceived as a Sacrifice (*Dvaraka*), he would not have lost.

Dvaraka.—The idea of *Dvaraka* as expressive of the creative functions of the Senses of Knowledge and Action has already been explained (MM. IV, 176).

112. THE DEPARTURE OF KRISHNA, SUBHADRA AND ABHIMANYU.

THE DEPARTURE OF KRISHNA, SUBHADRA AND ABHIMANYU.—Man has grasped the idea of the

Mind, the basis of the Vaisesika, from all points of view. But he has to remember that there are other energies higher than the Mind, which too he must understand. These are Egoism, Buddhi, and the Soul; and, as he has not yet understood their character properly, we are told that Krishna, Subhadra, and Abhimanyu, having stayed with the Pandavas for some time, took leave and departed.

Krishna, Subhadra, and Abhimanyu.—We have explained that Krishna is the supreme Soul, Subhadra is Prakriti, having Buddhi for its highest manifest energy, and Abhimanyu is Egoism or Abhimana.

CHAPTER XIX
THE FOREST OF DVAITA
OR
THE PROGRESS OF MAN
FROM VAISESHIKA TO YOGA

113. The Forest of Dvaita. 114. The Discourse of Draupadi.
115. The Advice of Vyasa.

A SUMMARY.

AFTER Man has understood the character of the Mind, the basis of the Vaisesika, in all its aspects, he can easily pass on to Buddhi, the basis of the Yoga system of thought. (The Forest of Dvaita).

But, though Man has once again attained to Yoga, he is not quite sure of his position. Once before too he had attained to Yoga, but failed to make a stand against atheism and agnosticism (lost the Gambling Match). He fears that he is in no better position now. (The Discourse of Draupadi and her inability to convince Yudhishthira).

He finds that the conception of Buddhi or Yoga is not satisfactory, and so he must examine all systems of thought, from Sankhya to Yoga, in the light of Yoga-Vedanta, or qualified Monism, where Buddhi is, for practical purposes, identified with the Soul. (The Advice of Vyasa).

113. THE FOREST OF DVAITA.

FROM KAMYAKA TO DVAITA FOREST.—Man has understood the scope and character of the Mind, the basis of the Vaisesika and a meeting place of all principal systems of thought. The Vaisesika, as the lower limit of Vaishnavism, holds that God and Nature are joint creators of life, but the share of God is greater than that of Nature. This is exactly the position of Yoga, based on Buddhi, the highest limit of Saivism. Thus, if Man understands the Vaisesika in all its aspects, he grasps the idea of Buddhi as the highest limit of Saivism; and so we might say that he has passed out of the Vaisesika into Yoga as the highest point of Saivism. Corresponding to this we are told that the Pandavas left the Kamyaka Forest (Vaisesika) and came to the Forest of Dvaita, which refers to the Yoga system of thought.

Dvaita Forest.—The word Dvaita is derived from Dvai, which is a Vriddhi or elongated form of Dvi (MWD. p. 507); and Dvi (D,v,i) means “(i) the Mind associated with (v) Prakriti and (d) Sacrifice.”

We have seen that it is by means of Sacrifice that we rise from a lower to a higher system, and so the Sacrifice of the Mind leads to the next higher energy, Buddhi, the basis of Yoga. Hence Dvaita refers to Buddhi or the Yoga system of thought. The Pandavas pass out of Kamyaka Forest or the Vaisesika system, and enter the Dvaita Forest or the Yoga system of thought.

We notice that we get a reference to Prakriti in connection with the word Dvaita. This is a necessary caution, because this idea of Buddhi as

the basis of Yoga in Saivism is still associated with Prakriti, and we give a place to it as a creator of life. It is not the same as that of Yoga-Vedanta, where Buddhi is, for practical purposes, identified with the Soul, giving us Visishtadvaita or qualified Monism in Vaishnavism, where Prakriti is a mere spectator of the work of God who alone creates.

114. THE DISCOURSE OF DRAUPADI.

THE DISCOURSE OF DRAUPADI.—Man has once again attained to Yoga as the highest point of Saivism. But can he be certain that he would be able to maintain that God is the chief creator of the universe as taught in this system? He had been established in Yoga once before, and yet he failed in the discussion with the Sankhya (*Sakuni*). Yoga is based on Buddhi, and the chief character of Buddhi is generally believed to be Knowledge and not Action. How then can he believe that the end of life is Action and not Knowledge (renunciation of Action)? Corresponding to this we are told that Yudhishthira (Buddhi) was filled with many doubts, and Draupadi (Sacrifice) tried to rouse him to Action, but in vain.

115. THE ADVICE OF VYASA.

THE ADVICE OF VYASA.—We see that Buddhi, the basis of Yoga and the highest point of Saivism, is not a sure guide, and Man must needs examine life in the light of a higher energy, and that is the Soul. But the Soul is unmanifest, and he must be sure of his ground and satisfy his Reason too. Let him, therefore, examine all life in the light of the

Soul identified, for all practical purposes, with Buddhi (MM 1,67). This gives us Visishtadvaita or qualified Monism, according to which we hold that it is God who creates and Nature is but a spectator of his work. This is the advice of Vyasa who, as we have seen (MM.IV,7-8,24-26), personifies Buddhi in its own character and as identified for practical purposes with the Soul. He advises that Arjuna (Soul) should acquire the weapons of Mahendra (Indra), Rudra, Varuna, Kuvera, and Yama; that is to say, the Soul (Arjuna) should examine life (acquire weapons) in the light of different systems of thought personified by these deities.

Mahendra.—Mahendra is Indra, the deity of Buddhi, identified for practical purposes with the Soul (MM.IV, 85).

Rudra.—Rudra, Siva or Mahadeva is the deity of Saivism.

Varuna.—Varuna is the deity of Water or Prakriti, and the Vedic original of the Sankhya system of thought.

Kuvera and Yama.—Kuvera refers to the Vaisesika, and Yama to the Nyaya system of thought (MM.IV, 214).

BACK TO KAMYAKA.—Man has to understand all life in the light of Yoga-Vedanta, Visishtadvaita or qualified Monism. This, as we have seen, is a part of Vaishnavism or Vaisesika-Yoga-Vedanta. Man has attained to Yoga as the highest limit of Saivism, and that is the Dvaita Forest. This corresponds to the Vaisesika of Vaishnavism, and that is the Kamyaka Forest. As Man has to study Vaishnavism now, he must begin at the bottom of

the scale, and so he must get to the Vaisesika as the lower limit of this system. Thus he must go from Dvaita to Kamyaka Forest, and that is the advice of Vyasa.

KAMYAKA AND SARASVATI.—We are told that the Kamyaka Forest was on the banks of the Sarasvati. We have seen that Sarasvati personifies Prakriti or the physical energy of the Heart, on which the idea of the Sankhya is based (MM.I, 347-348). Man has to study Vaishnavism now, which holds, in the light of Vedanta, that God is the creator of Prakriti itself; and so Man must grasp the idea of Prakriti (Sarasvati) in the light of this system, commencing at the bottom of the scale, *viz.*, the Vaisesika or the Kamyaka Forest. Hence the Kamyaka Forest is said to be situated on the banks of the Sarasvati.

PRATI-SMRITI.—In this connection it might be of interest to note that Vyasa is said to have imparted the knowledge of Prati-Smruti to Yudhishthira. Now Prati-Smruti means “(Prati) concerning (Smriti) Smriti” or post-Vedic sacred literature, specially relating to the Soul (MM.I, 430-431). Man has to realize that Buddhi in itself is not enough, and he must understand all life in the light of the Soul, having Smriti, memory and consciousness for its special characteristics.

CHAPTER XX

THE MISSION OF ARJUNA

OR

MAN ATTAINS TO YOGA-VEDANTA

OR QUALIFIED MONISM

116. The Mission of Arjuna. 117. Siva and Arjuna. 118. The
Gifts of the Gods. 119. In the City of Indra.

A SUMMARY.

MAN has attained to Yoga as the highest point of Saivism, but he needs to understand its character in Vaishnavism too. Buddhi in that system is, for practical purposes, regarded as identical with the Soul, and Yoga, based on Buddhi, gives us qualified Monism, where we believe that God is the supreme creator of the universe and Nature is but a spectator of his work. (The Mission of Arjuna).

But we cannot attain to Vaishnavism except through Saivism, and so it is necessary for Man to understand the latter system completely. (Siva and Arjuna).

Saivism includes Buddhism and the latter system is closely allied to Jainism; and so when Man understands the character of Saivism, he grasps that of Buddhism and Jainism too. (The Gifts of the Gods).

After this he is in a position to understand the character of qualified Monism or Yoga-Vedanta. Then he comprehends the character of the Soul (Arjuna learns Dancing and Music) as neither male nor female (Urvashi curses Arjuna), and that completes his knowledge of this system of thought.

116. THE MISSION OF ARJUNA.

ARJUNA SEEKS INDRA.—Man has been established in Yoga as the highest point of Saivism, but he is not satisfied and finds it necessary to understand a higher system of thought, and that is Vaishnavism. The point of view of Buddhi in Saivism is the same as that of the Mind in Vaishnavism and, beginning with this, Man desires to understand the character of Buddhi in the latter system, where Buddhi is, for practical purposes, identified with the Soul, giving us Yoga-Vedanta or qualified Monism. Corresponding to this we are told that Arjuna went in search of Indra, the deity of Yoga-Vedanta, and desired to understand his system of thought.

Yoga-Vedanta or Visishtadvaita.—We have explained that Yoga-Vedanta is Visishtadvaita or qualified Monism (MM. II, 260-261), and have shown that Indra is the deity of this system.

THE REQUEST OF ARJUNA.—Arjuna comes up to Indra and asks for his weapons ; and we have pointed out that “weapons” refer to instruments of action in a system of thought. Arjuna wants, therefore, to know the character of Action in Yoga-Vedanta or qualified Monism personified by Indra,

THE REPLY OF INDRA.—We have seen that we can rise to Vaishnavism only through Saivism, and when we grasp the character of Buddhi in the latter system, we attain to the idea of the Mind in the former. Then we can understand the character of Buddhi in Vaishnavism,—identified for practical purposes with the Soul. Corresponding to this we are told that Indra asked Arjuna to meet Siva and secure his weapons (understand the character of Action in his system) before coming up to him (Indra).

117. SIVA AND ARJUNA.

THE DEATH OF MUKA.—The religion of Mahadeva corresponds to Yoga-Vaisesika-Nyaya, but it is essentially based on the character of the Mind (Vaisesika), according to which we hold that Purusha and Prakriti are joint creators of life. Nyaya, based on the character of the Senses of Knowledge, is the lowest point of this system, according to which we believe that Purusha and Prakriti are joint creators of life, but the share of Prakriti is more than that of God. This corresponds to the Vaisesika of Buddhism (Vaisesika-Nyaya), and the Nyaya of this system, holding that God is a mere spectator of Prakriti, has little in common with the Nyaya of Saivism. Thus, we can grasp the character of Saivism and its relation to Buddhism only if we understand the character of Nyaya in the two systems; and, as Man has understood the whole range of Saivism, we are told that both Arjuna and Mahadeva “slew” Muka at the same time; and this means that

they understood the character of Nyaya in both Buddhism and Saivism.

Muka.—*Muka* (*M,u,ka*) means “(*ka*) Prakriti as the first creative energy of life (*u*) woven with (*m*) the Senses of Knowledge.” *Muka* personifies, therefore, Nyaya, based on the Senses of Knowledge, corresponding to which we have the Hinayana school of Buddhism, holding that Prakriti is the chief creator of life. It is this that has to be distinguished from the Nyaya of Saivism, and so *Muka* is “slain” or “assigned to Prakriti” by both Arjuna and Siva at the same time, for both of them understand the character of Nyaya alike.

THE FIGHT BETWEEN SIVA AND ARJUNA.—Man has to show that he has understood the character of Saivism, and corresponding to this we are told that *Siva* and *Arjuna* “fought” or had an argument together. The discussion relates to the character of the Senses and of Action in general; and corresponding to this it is said that they fought with arrows, and then had a hand to hand fight. Then Mahadeva explains to Arjuna that he cannot comprehend the true character of Action except in the light of consciousness and the energy of the Heart, both of which are associated with the Soul; and corresponding to this we are told that Arjuna exhausted all his arrows on *Siva*, and the latter deprived him of his consciousness in a hand to hand fight.

An Arrow.—The word for an Arrow in the text is *Sara* (*Sa,ra*), which means “(*ra*) the Senses of Action associated with (*sa*) the Senses of Knowledge.”

Hand to Hand Fight.—We have explained that Hands are the special instruments of Action (MM.I,70), and so a hand to hand “fight” refers to an argument regarding the instruments of Action.

The Bow Gandiva.—Arjuna discharges arrows from his bow *Gandiva* which, as we have explained, refers to the form and functions of the Heart, and the two inexhaustible quivers of arrows are the in-coming and out-going Breath (MM.IV, 198). Arjuna is “fighting” or arguing in the light of this energy of the Heart, holding that it is this that is the mainspring of Action.

Siva Deprives him of his Consciousness.—Mahadeva explains to Arjuna that this physical energy of the Heart, personified by the bow *Gandiva* and his arrows, is not the only cause of Action, and that even more important than that is Consciousness, which he has forgotten to emphasize. Corresponding to this we are told that he deprived Arjuna of his consciousness in a hand to hand fight (argument relating to the character of Action).

We have seen that self-consciousness is a special characteristic of the Soul. Now it is sometimes said that it is *Prana* or Breath, the energy of Action, that performs all actions. Mahadeva points out that *Prana* is the vehicle of the Soul, which is characterized by self-consciousness; and it is this consciousness that is the mainspring of Action. In other words, *Prana* cannot act unless directed by the Soul; and so we might say that it is the Soul that acts through its vehicle *Prana*. Unless Arjuna understands the real cause of Action, viz., consciousness of the Soul, he cannot grasp the idea of Action in the light of Buddhi, the basis of Yoga-Vedanta, where Buddhi is, for practical purposes, identified with the Soul. But

if he understands that it is the self-consciousness of the Soul that is the original cause of Action, then, if Buddhi be identified with the Soul, we must agree that Buddhi too is characterized by Action and not Knowledge alone.

Consciousness and Ahamkara.—This consciousness is really I-ness, which in Sanskrit is called Ahamkara, and is conceived as a special characteristic of the Soul. When, however, the Soul has not attained to pure Vedanta, and regards Prakriti as a separate entity distinct from God, this Ahamkara is transformed into Abhimana or Egoism when the Soul associates itself with the objects of life. This is the idea of Abhimanyu, the son of Arjuna, as we have explained.

THE EQUALITY OF SIVA AND ARJUNA.—Man has understood the religion of Mahadeva, and so we are told that Siva recognized the power of Arjuna as equal to his own, and granted him his irresistible “weapons.” Then Arjuna worshipped Mahadeva as equal to Vishnu, and we have explained how the two can be identified (MM.II,250-268).

THE REQUEST OF ARJUNA.--Man has understood the character of Saivism and also its connection with Buddhism and Jainism on the one hand, and Vaishnavism on the other. He thinks that he should now be in a position to overcome the protagonists of Buddhism and Jainism in a debate; and corresponding to this we are told that Arjuna requested Mahadeva to grant him the Brahma-sira weapon by means of which he might be able to defeat Bhishma, Drona, Kripa and Karna in “battle.”

Brahmasira Weapon.—We have explained that *Brahmasira* means “the Knowledge of *Brahma*,” the supreme deity of Buddhism and Jainism. It is by means of argument relating to Action (weapon) in connection with the knowledge of Buddhism and Jainism (*Brahmasira*), examined in the light of *Saivism* (weapon granted by *Siva*), that Arjuna hopes to overcome the advocates of Buddhism and Jainism (his opponents).

PASUPATA WEAPON.—As Man has grasped the character of *Saivism*, *Mahadeva* gives him his *Pasupata* weapon.

Pasupata.—The word *Pasupata* it is derived from *Pasupati* (MWD. p. 623) and *Pasupati* (Pa, s, u, pati) means “(pati) lord of (u) the Senses of Knowledge associated with (s) the Senses of Knowledge and (pa) the objects of the Senses.” The Senses of Knowledge refer to *Nyaya*, and the objects of the Senses of Knowledge and Action to *Sankhya-Nyaya*; and so their lord or “Pati” is the Mind above the Senses. *Pasupati* or *Pasupata* refers, therefore, to the Mind and the Senses of Knowledge and Action, corresponding to which we have *Vaisesika-Nyaya-Sankhya* or Buddhism and Jainism over which *Brahma* presides. It is this knowledge that *Mahadeva* gives to Arjuna.

Gandiva.—*Mahadeva* is also said to have given the great bow *Gandiva* to Arjuna. We have seen that *Agni* also gave him a bow of the same name, and it refers to the form and functions of the Heart. The idea here is exactly the same, and it means that *Mahadeva* explained to him the form and functions of the Heart with special reference to Consciousness, the source of all Action, which Arjuna had not understood before.

118. THE GIFTS OF THE GODS.

THE GIFTS OF THE GODS.—Man has so far understood the character of Buddhi, Mind, and the Senses of Knowledge and Action,—everything in fact except the relation of Buddhi to the Soul and the nature of Consciousness,—and this he has to learn from Indra, the deity of qualified Monism or Yoga-Vedanta. Corresponding to this the deities of the different systems, associated with these energies, offer their gifts to Arjuna to mark the progress he has made.

The Gifts of Mahadeva and Varuna.—We have explained the idea of Pasupata weapon and the bow Gandiva which Mahadeva gave to Arjuna.

Varuna is the deity of Prakriti of the Sankhya, and he gives a Pasa or “noose” which explains the connection between Sankhya and Nyaya systems of thought. The word Pasa (P, a, sa) means “(sa) the Senses of Knowledge (a) associated with (p) the objects of the Senses;” and, as the former are the basis of Nyaya and the latter refer to both Sankhya and Nyaya, here we get the association between the two systems.

The Gift of Kuvera.—Kuvera is the deity of the Mind (MM. IV, 214), and explains the connection of the Senses of Knowledge and the Mind with the Heart, the chief energy of life; and that is his Antardhana (Antar, dh, a, na) weapon, meaning “(na) the Senses of Knowledge (a) leading to (dh) the Mind associated with (antar for antara) the Heart.”

The Gift of Yama.—Yama, the deity of Nyaya (MM. IV, 214), tells him of the essential idea of Sacrifice, which we get for the first time in this

system. That is his *Danda* (*D*, *anda*) or "mace", meaning "(*anda*, 'egg, *semen virile*') the source or energy of (*d*) Sacrifice." Yama is said to be the god of Justice, because he is the presiding deity of *Nyaya*, which also means Justice.

119. IN THE CITY OF INDRA.

IN THE CITY OF INDRA.—Man has now to understand the connection between Buddhi and the Soul which may, for practical purposes, be identified. He must know that *Prana* or Breath is the vehicle of the Soul; that when *Prana*, the energy of Action, is filled with the idea of God, it is identified with the Soul; that the Soul dwells in the Heart and is characterized by Consciousness which is the source of all Action; and that if Buddhi, the first manifestation of the Soul and the energy of the Heart, be identified with the Soul, it will come to be associated with Action and not Knowledge as it is supposed to be. In other words, Arjuna (*Prana*) must now understand his own character, and this can be done by means of *Pranayama* or Breath-control, which enables us to realize the nature of *Prana* or Breath, by means of control of the different functions of life, ending in self-consciousness, the special characteristic of the Soul. In other words, Man may be said to engage in Breath-control, and it is this that corresponds to the City of Indra.

ARJUNA AND CHITRASENA.—Arjuna has to grasp the idea of *Yoga-Vedanta* or qualified Monism, which is a part of *Vaishnavism* or *Vedanta-Yoga-Vaisesika*. He must begin at the bottom

of the scale, and that is the Mind, the basis of the Vaisesika. In other words, he must examine the connection of *Prana* with the Mind, and that, as we have seen, gives us Imagination (MM. IV, 186). Man must, therefore, know what Imagination has to teach, and that is Chitrasena, appointed to instruct Arjuna in the City of Indra.

Chitrasena.—The word Chitrasena (*Chitra*, *sena*) means “(*sena*) the body of (*chitra*) images or pictures,” that is, Imagination. Chitrasena or Imagination instructs *Prana* or Arjuna; and this means that in order to understand its own character *Prana*, the vehicle of the Soul, must use its Imagination, for in this case all other means of knowledge are of little avail. It must retire into itself and practise *Pranayama* or Breath-control, and then alone will it grasp its own nature.

ARJUNA LEARNS DANCING AND MUSIC.—Man has to understand the true character of *Prana* or Breath, the vehicle of the Soul, and the chief function of Breath is to move through the body and sustain life. Now all Motion is characteristic of Ether, and so also is Sound (MM. I. 38; 149-150), and *Prana* has both Motion and Sound. As it is the vehicle of the Soul, the latter is said to be seated in the Ether of the Heart (SBE. XV, 163, 179). Now Dancing is the harmony of Motion, and Music of Sound; and the Soul, to grasp the character of *Prana*, must know both of these. Corresponding to this we are told that Arjuna (*Prana* or Soul) learnt dancing and music from Chitrasena (Imagination). In other words, the

Soul (Arjuna) learnt, by using its Imagination (Chitrasena), the character of the motion and sound of *Prana* as it functions through the body.

ARJUNA AND URVASI.—After the Soul (Arjuna) has understood the nature and functions of *Prana*, it realizes its own character as devoid of all sex, as neither male nor female,—“neither man nor woman,” as it is said in the Upanishads (SBE. I, 23). Still it is necessary for Man to understand the character of his association with *Prakriti* (Woman) too; and so we are told that the nymph Urvasi approached Arjuna at the instance of Indra to teach him the art of mixing with women (forms of *Prakriti*). But the Soul has realized that it is sexless, and that its contact with *Prakriti* or the forms of manifest life is not really physical; and so Arjuna keeps away from Urvasi.

THE CURSE OF URVASI.—But, if the Soul has really understood its own character as sexless, it must live as such and prove that it is so; and corresponding to this we are told that Urvasi “cursed” Arjuna, saying that he should have to live among women (forms of *Prakriti*), but as one of the neuter sex, deprived of his manhood.

Urvasi.—Urvasi (U, r, vasi for vasa, MWD. p. 929) means “(woman, symbolic of *Prakriti*) *Prakriti* (vasa) controlling (r) the Senses of Action and (u) of Knowledge.” She is thus the *Prakriti* of Sankhya-Nyaya or the two schools of Jainism based on the character of the Senses of Knowledge and Action.

A Curse.—We have explained that a “curse” means that the person “cursed” must make himself

manifest or take birth (MM. IV,30-31). Manifestation or birth is believed to be a curse in Buddhism and Jainism, and, as Urvasi is Prakriti of Jainism, and bids Arjuna make himself manifest in the light of his own character, she "curses" him.

The Puru Race.—Arjuna worships Urvasi as the mother of the Puru race. The word is also written as *Puru* (MWD. p. 637), and *Puru* (P, u, r, u) means "(u) weaving together (r) the Senses of Action and (u) of Knowledge with (p) their objects." As Sankhya and Nyaya are based on the character of the Senses of Knowledge and Action, Urvasi, as the mother of the Puru race, may be said to be the origin (mother) of these systems of thought; and we have seen that she is the Prakriti of these systems herself.

CHAPTER XXI

THE PILGRIMAGE OF THE PANDAVAS

OR

SELF-REALIZATION OF BUDDHI, MIND AND THE SENSES

120. The Pilgrimage of the Pandavas. 121. The Help of Gha/^{ot}-
kacha. 122. The Celestial Lotus. 123. Bh/^{im}a and Hanuman. 124.
Bh/^{im}a and the Lotus. 125. Absorption in Yoga. 126. The Return
of Arjuna.

A SUMMARY.

WE have explained that Man has to understand the character of his Soul in relation to Buddhi (Yoga-Vedanta or qualified Monism) and, for this purpose, has to grasp the nature of Consciousness and practise Pranayama or Breath-control, so that the Soul might retire into itself and realize its true character. Now it might be asked, what happens to the body and its remaining faculties, when the Soul retires into itself in this way ? The reply is that in such a state the remaining faculties *viz.*, Buddhi, Mind and the Senses, also realize their nature and attain to the highest end. (The Pilgrimage of the Pandavas).

But, if in the course of this Pranayama or Breath-control, which enables us to realize ourselves, the Breath itself is suspended, how does

the body continue to exist? We are told that when this happens, the functions of the body and Mind, even those performed as a Sacrifice, cease (*Draupadi faints away*), and all the faculties are supported by the Ether of the Heart, which is linked up with the energy of the Mind. (The Help of Ghatotakcha).

The remaining faculties of Man have to realize their own nature from the bottom of the scale, and so we must commence with the Senses of Knowledge and Action and the idea of Sacrifice associated with them. (The Celestial Lotus).

After this is done, the Mind must realize itself. (Bhima and Hanuman).

When this is done, we must know the connection between the Mind and the Senses of Knowledge and Action acting in a spirit of Sacrifice. (Bhima and the Lotus).

When we grasp the nature of Sacrifice in connection with the Mind, we rise to Buddhi, and then Buddhi can realize its real nature. (Absorption in Yoga).

When the different faculties which go to make Man realize their nature, he may be said to have attained to the highest reaches of knowledge possible to him,—and this is what one can achieve in the light of Buddhi, where Buddhi is, for practical purposes, identified with the Soul. (The Return of Arjuna).

I20. THE PILGRIMAGE OF THE PANDAVAS: FROM KAMYAKA TO GANDHAMADANA.

THE STORY OF NALA AND DAMAYANTI.—The Soul, in order to realize its nature, retires into the Heart, its abode, and the Breath is suspended and the body ceases to act. Yet the remaining energies of Man, his Buddhi, Mind, and Arms and Legs continue to exist, and in a perfect state each of them must realize its own character too. We have seen that we must always begin at the bottom of the scale, and that is Jainism or Sankhya-Nyaya, based on the character of the Senses of Knowledge and Action; and when we associate with it the idea of Sacrifice, we rise to the next higher stage, *viz.*, Buddhism. That is the idea of the Story of Nala and Damayanti,—where we get the association of Sacrifice (Damayanti) with Sankhya-Nyaya, or the Senses of Knowledge and Action (Nala), and it is by this means that the latter is saved. And so we are told that in the absence of Arjuna the Pandava brothers listened attentively to the Story of Nala and Damayanti, and derived great comfort from it.

Nala.—Nala (Na, la) means “(la) the ten Senses associated with (na) the Senses of Knowledge.” He personifies, therefore, Sankhya-Nyaya or the Jaina system, based on the character of the Senses.

Damayanti.—Damayanti (Dama, yam for yama, ti, *i*) means “(*i*, a sign of feminine gender) Prakriti (ti for iti) that is to say, characterized by (yama) self-control and (dama) self-restraint.” She personifies, therefore, the idea of Dama and Yama, self-restraint or Sacrifice.

Nala and Damayanti.—Damayanti is at first united with Nala, and then lost to him, and the two are united together once more. The idea is clear. Nala personifies the two schools of Jainism, the Digambara and Svetambara, and the former is devoid of the idea of Sacrifice, while the latter admits of its necessity. Hence Nala (Jainism) may be said to have accepted the idea of Sacrifice (Damayanti) at one time, to have rejected it at another, and then to have been converted to it in the end.

Nala and Damayanti and the Gambling Match of Yudhishthira.—The Story of Nala and Damayanti bears a close resemblance to that of Yudhishthira when he loses everything, including Draupadi (Sacrifice), in the Gambling Match. We get the Game of Dice in both, and in both there is a reference to “nakedness,” and the idea of Damayanti and Draupadi is almost the same. There are, however, differences of detail between the two stories, into which it is not necessary to go at present.

LOMASA THE SAGE.—When Man has understood the idea of Sacrifice (Damayanti) in connection with the Senses of Knowledge and Action (Nala), he can rise to the next higher stage and grasp the idea of the Mind; and that is Lomasa the Sage, in whose company the Pandavas (Man) decide to go on a pilgrimage.

Lomasa.—The word Lomasa is derived from Loman, which is a later form of Roman (MWD p. 908); and Roman (Ra, u, man) means “(man, the root of Manas) the Mind associated with (u) the Senses of Knowledge and (ra) Action.”

THE PILGRIMAGE.—Man has understood the connection of the Mind with the Senses (Lomasa),

and also the idea of Sacrifice (Story of Damayanti). He is, therefore, in a position to attain to the next higher stage, that is, Buddhi ; and corresponding to this we are told that the Pandava brothers and Draupadi decided to go on a pilgrimage, which refers to Buddhi in association with the functions of the Mind.

The Pilgrimage.—The expression for “pilgrimage to holy places” in the text is *Tirtha-yatra*; and *Tirtha* (T, i, i, r, tha) means “(tha) protecting (r) the Senses of Action associated with (i) the Mind, and (i) the Mind associated with (t) the Senses of Action.” *Tirtha* signifies, therefore, the association of the Mind with the Senses of Action and *vice versa*.

Yatra (Ya, atra) means “(atra, a Vedic form of atra, MWD. p. 17) in (ya) Buddhi.” *Yatra* means “in Buddhi ;” and *Tirtha* signifies the association of the Mind and the Senses of Action. The idea of *Tirtha-yatra* is that when we associate the Mind with the Senses of Action with a pious purpose or in a spirit of Sacrifice (*Tirtha*), we attain to Buddhi or are “in Buddhi” (*Yatra*).

The secondary meaning of *Tirtha-yatra* as “pilgrimage” is now clear. A man goes out to see sacred places, tries to study their holy associations, and comes into contact with pious and learned men. In this way he gains knowledge and experience, culminating in Buddhi or soundness of judgment and peace. That is the idea of *Tirtha-yatra* or pilgrimage.

GANDHAMADANA.—Thus we see that Man is anxious to go on a “pilgrimage” or gain knowledge of “the association of the Mind with the Senses of Action, and their connection with Buddhi.” His

aim is to understand the nature of Buddhi, and that he can do only when he has grasped the idea of the Sacrifice of the Mind. That is Gandhamadana to which he now desires to go.

Gandhamadana.—The word *Gandhamadana* (Gam changed to gan by rules of grammar, dham,a,da,na) means “(na) the Senses of Knowledge associated with (da) Sacrifice (a) leading to (dham or dha) the Mind (gam for ga) having motion.”

Gandhamadana signifies, therefore, the association of Sacrifice with the Senses of Knowledge and the Mind; and it is this that leads to Buddhi as we have explained. The different energies of Man (Pandava brothers) desire to understand their own true nature, and this they can do only when they attain to Buddhi or *Gandhamadana*.

121. THE HELP OF GHATOTKACHA.

THE HELP OF GHATOTKACHA.—The *Prana* of Man, the vehicle of the Soul (Arjuna), is centred within the Heart and the breath is suspended. The remaining energies of Man are desirous of knowing their own true character too; but the question is how can they exist when breath itself is suspended? The body cannot perform even the most necessary actions (Sacrifice) in this state, and corresponding to this we are told that Draupadi (Sacrifice of the Mind and the Senses and their objects) fainted away. But even when the breath is suspended, the body continues to live, supported by the energy of the Mind and the Ether of the Heart, corresponding to which we have the Senses of Knowledge and Action. That is Ghatotkacha

(MM. IV, 144); and so we are told that he and his attendants carried Draupadi and the Pandava brothers on their pilgrim way.

122. THE CELESTIAL LOTUS.

THE CELESTIAL LOTUS.—The different energies of Man have to realize themselves, and in this connection we have always to begin at the bottom of the scale. Man must know the character of the Senses of Knowledge and Action and their creative and selfless action or Sacrifice, and then he will be able to grasp the character of the Mind, and finally of Buddhi or attain to *Gandhamadana*. The Sacrifice of the Senses is personified by the Celestial Lotus seen by Draupadi; and, as the idea of this Sacrifice can be grasped by the Mind, she asks Bhima (the Mind of Man) to get some more of these flowers for her.

The Lotus.—The word for Lotus in the text is Padma (Pa,d,ma), meaning “(ma) the Senses of Knowledge associated with (d) Sacrifice and (pa) the objects of the Senses.” The Lotus signifies, therefore, the Sacrifice of the Senses and their objects, and it is this that leads to the idea of the Mind. Hence it covers the whole range of thought from Vaisesika and Nyaya to the Sankhya, on which Buddhism and Jainism are based and over which Brahma presides; and it is for this reason that the Lotus is said to be an emblem of Brahma (MBh. Anu.P.XIII,xiv,229; MM.II, Chapter XI).

123. BHIMA AND HANUMAN.

THE QUEST OF BHIMA.—Each energy of Man must realize itself. Draupadi has done so by

getting the Celestial Lotus, the symbol of Sacrifice, for herself. Now Bhima, the emblem of the Mind of Man, must understand the nature of the Mind, and so he is asked to go in search of the Lotus which will enable him to understand its character.

BHIMA AND HANUMAN.—Bhima has to know the Mind, and so we are told that he saw Hanuman, who personifies the Mind, and the two recognized each other as brothers.

Hanuman.—The word Hanuman is the same as Hanuman (hanu being also written as hanu, MWD.p. 1288), and it is derived from Hanu-mat, which is also written as Hanumat (MWD.p.1288). Hanuman (Ha,n,u,man for man) means, therefore, “(man, the root of Manas, the Mind) the Mind (u) woven with (n) the Senses of Knowledge, and (ha, signifying ‘certainty’ a characteristic of Buddhi: M.M.I,95-66; MWD.p.1286) Buddhi.”

Hanuman signifies, therefore, the association of the Mind with the Senses of Knowledge on the one hand and Buddhi on the other; and that is the true nature of the Mind. He is said to be a “Monkey-chief,” and it was with his assistance that Rama, the hero of the Ramayana, defeated his enemy Ravana. We have seen that Rama personifies the energy of the Mind in Vaishnavism, and Ravana, the ten-headed monster, the ten Senses of Knowledge and Action; and the fight between them is a conflict between their corresponding systems of thought. Rama (Mind energy) can overcome Ravana, only when he grasps the connection of the Mind with the Senses on the one hand and Buddhi on the other, and that is Hanuman.

The Monkey-Banner of Arjuna.—Hanuman promises to help the Pandavas in their fight with the Kauravas on the battle-field of Kurukshetra,—“an argument relating to the imperative necessity of Action.” The two armies meet in Dharmakshetra or the region of the Mind (the Vaisesika system), and Man can succeed only if he knows the true nature of the Mind as associated with the Senses on the one hand and Buddhi or Reason on the other. That is the standard of Hanuman, which Arjuna (the Soul of Man) carries with himself.

THE ADVICE OF HANUMAN.—Bhima has to understand the nature of the Sacrifice or creative and selfless action of the Mind; and he must know that this is opposed to violence or force of any kind. Corresponding to this Hanuman advises him not to pluck any Lotus flowers by force of might.

124. BHIMA AND THE LOTUS.

THE ABODE OF KUVERA.—The Lotus is a symbol of the Sacrifice of the Senses, leading to the Mind. Kuvera is the deity of the Mind, and so Bhima, directed by Hanuman, comes to the abode of Kuvera.

BHIMA AND THE RAKSHASAS.—There we are told that Bhima saw a number of Rakshasas and slew them. A Rakshasa is one who believes in Prakriti rather than God as the chief creator of life, and so Bhima “slew” or assigned them to Prakriti in which they believed. He then plucked the Lotus flowers, the symbols of Sacrifice, of excellent fragrance and golden hue.

125. ABSORPTION IN YOGA.

ABSORPTION IN YOGA.—The Mind of Man (Bhima) has realized itself and understood the idea of Sacrifice, and this leads to Buddhi as we have explained. With the attainment of Buddhi, the different energies of Man,—all except Prana—may be said to have realized their nature: and corresponding to this we are told that the other Pandava brothers and Draupadi came where Bhima was, and they all lived together for some time. Then, as Buddhi is the basis of Yoga, they all became absorbed in Yoga (system of thought).

126. THE RETURN OF ARJUNA.

THE RETURN OF ARJUNA.—Man has now realized the creative character of all his energies from the Soul to the Senses, and grasped the idea of Sacrifice. He is established in qualified Monism, Visishtadvaita or Yoga-Vedanta, where Buddhi is, for practical purposes, identified with the Soul, and so we are in a position to take stock of the progress he has made. Corresponding to this we are told that Arjuna (Soul or Prana) returned to his brothers (Buddhi and other energies), and recounted all his experiences to them.

CHAPTER XXII

THE VISIT OF KRISHNA OR A REVIEW OF THE PROGRESS OF MAN

127. Dvaita-vana and Kamyaka again. 128. The Visit of Krishna and Satyabhama. 129. Narada and Markandeya. 130. The Departure of Krishna.

A SUMMARY.

MAN is established in Yoga-Vedanta or qualified Monism, which is a part of Vaishnavism or Vedanta-Yoga-Vaisesika. To examine the whole range of this thought, we must begin with the Vaisesika, based on the Mind, once more, and then go up to Yoga, based on Buddhi. (Kamyaka and Dvaita Forests).

After we have attained to Yoga, we can easily rise to Vedanta. (The Visit of Krishna).

Let us now review the whole position again. We have to begin at the bottom of the scale, and understand the character of the Senses of Knowledge and Action and the idea of Sacrifice, which takes us to the character of the Mind, and completes the range of Sankhya-Nyaya-Vaisesika, on which Buddhism and Jainism are based. (The Visit of Narada).

After Buddhism and Jainism we have to rise to Saivism and Vaishnavism. (The Visit of *Markandeya* and *Krishna*).

This completes all the principal systems of Philosophy and Religion, beyond which we cannot go. (The Departure of *Krishna*).

127. DVAITA-VANA AND KAMYAKA AGAIN.

THE PROGRESS OF THE PANDAVAS.—Man has attained to qualified Monism or Yoga-Vedanta, the highest limit of knowledge he can acquire in the world of manifest life, holding that Buddhi may, for practical purposes, be identified with the Soul, and Prakriti is but a spectator of the work of God who alone creates. It is necessary to review the whole position once more and see by what stages of thought has Man arrived at this truth.

KAMYAKA, DVAITA-VANA, AND KAMYAKA.—Yoga-Vedanta or qualified Monism is but a part of Vaishnavism (Vedanta-Yoga-Vaisesika). We have always to begin at the bottom of the scale, and that is the Vaisesika, based on the character of the Mind, and corresponding to this we have the Kamyaka Forest. Then we must attain to Yoga, based on Buddhi, corresponding to which we have the Dvaita Forest. Then we must know that the Mind is a meeting place of all principal systems of thought, and that is Kamyaka again. Corresponding to this we are told that in the twelfth year of their exile the Pandavas came to Dvaita-vana, and after that to Kamyaka.

128. THE VISIT OF KRISHNA AND SATYABHAMA.

THE VISIT OF KRISHNA AND SATYABHAMA.—Man has attained to Yoga-Vedanta, and corresponding to this we are told that Krishna, the Purusha of Vedanta, accompanied by Satyabhama, the symbol of Satya, Buddhi, or Yoga, came to visit the Pandavas.

Satyabhama.—*Satyabhama* (*Satya, bhama*) means “(*Bhama*, the feminine of *Bhama*) splendour or light of (*Satya*) Buddhi.” *Satyabhama* is thus an emblem of the creative energy (Woman) of Buddhi; and the union of Krishna and *Satyabhama* signifies qualified Monism or Yoga-Vedanta. It is for this reason that she is said to be the favourite wife of Krishna.

Satya—We have explained that *Satya* refers to Buddhi, as in *Satyavati* (MM. IV, 22-23).

129. NARADA AND MARKANDEYA.

THE VISIT OF NARADA.—Man has attained to Yoga-Vedanta, and now we might review the progress he has made. We must begin at the bottom of the scale, and that is the Sacrifice of the Senses of Knowledge and Action, which leads to the Mind, thus completing the whole range of Sankhya-Nyaya-Vaisesika, on which Buddhism and Jainism are based. We have explained that Narada signifies this Sacrifice of the Senses, and so we are told that he came to visit the Pandavas.

THE VISIT OF MARKANDEYA.—After that Man must understand the character of Saivism or

Yoga-Vaisesika-Nyaya and this will enable him to rise ultimately to Vaishnavism or Vedanta-Yoga-Vaisesika. This completes the whole cycle of thought, and corresponding to this we are told that the great Sage Markandeya, who refers to Yoga as the highest point of Saivism, came to see the Pandavas.

Markandeya—The word *Markandeya* (Ma, ark for arka, anda, i, ya) means “(ya) he who refers to (i) the Mind associated with (anda) the creative energy of (arka, the Sun, symbolic of Buddhi) Buddhi, and (ma) the Senses of Knowledge.” “*Markandeya*” embraces, therefore, the whole range of Saivism extending from Buddhi to the Mind and the Senses of Knowledge.

THE DISCOURSE OF MARKANDEYA.—As *Markandeya* refers to Saivism, his discourse should bear on that system of religion; and, as *Saivism* leads to *Vaishnavism*, it should refer to the latter system too. And we see that it is so. He tells *Yudhishthira* (the Buddhi of Man, the highest point of *Saivism*) that Man may be the doer of deeds and reap their fruit, but God is the real actor and creator of life; and this is the teaching of *Vedanta* or *Yoga-Vedanta*. Then he tells him that he has seen *Vishnu*, the supreme deity of his own system of religion, and that *Krishna* is his complete incarnation. *Vedanta* is based on the character of the Soul which may, for practical purposes, be identified with Buddhi; and so *Vedanta* may in the same manner be identified with *Yoga*; and corresponding to this *Vishnu* is said to lie in *Yoga*, and in that state to create.

The Discourse of Markandeya.—The discourse of Markandeya covers a very wide ground, and he describes the course of creation in the light of Yoga or Yoga-Vedanta. We have seen the connection between Vaishnavism and the religion of Brahma or Buddhism and Jainism (MM.II, Chapter XI), and so we are told that Vishnu is the creator of Brahma, and the latter arises from the Lotus, a symbol of the Sacrifice of the Senses.

Markandeya then describes the origin of the five elements, explains the difference between the manifest and the unmanifest, and points out that it is by means of Sacrifice or the control of the Senses that we attain to the heights of the spirit. He then explains the nature of the Soul, discusses the character of the three Gunas, and points out that Consciousness is the mainspring of Action; and then he shows that everything is connected with Prana or the Soul, the essence of the supreme Spirit in each being. He then explains the nature of Prana or Breath in its five forms, and shows that, though the Soul may be said to be seated in matter, it is active in itself and induces activity in others.

130. THE DEPARTURE OF KRISHNA AND SATYABHAMA.

THE DEPARTURE OF KRISHNA AND SATYABHAMA.—Man has understood the connection between Purusha and Prakriti according to Yoga-Vedanta; and so Krishna and Satyabhama, who personify Purusha and Prakriti in this system, having done their work, depart.

CHAPTER XXIII

DURYODHANA IN DVAITAVANA OR THE IDEA OF BUDDHI IN QUALIFIED MONISM AND IN BUDDHISM AND JAINISM

131. Duryodhana in Dvaita-vana.

A SUMMARY.

MAN is now established in qualified Monism, Visishtadvaita or Yoga-Vedanta, according to which Buddhi is for practical purposes identified with the Soul, and we hold that Prakriti is but a spectator of God who alone creates. But Buddhi or Mahat is also the first manifest form of Prakriti, the chief creator of life in Buddhism and Jainism. It is necessary, therefore, to distinguish between these two forms of Buddhi. (Duryodhana in Dvaita Forest).

We see that these two forms of Buddhi are not the same, though they are often mixed up and confused, and the idea of Buddhi in Buddhism and Jainism cannot come anywhere near its counterpart in Vaishnavism. (The Disgrace of Duryodhana).

131. DURYODHANA IN DVAITA FOREST.

DURYODHANA'S DESIRE.—Man has now been established in Yoga-Vedanta, Visishtadvaita, or

qualified Monism, which holds that Buddhi may, for practical purposes, be identified with the Soul. But Buddhi or Mahat is also the first manifest form of Prakriti, the chief creator of life in Buddhism and Jainism. What is the difference between them, and which of them is greater of the two ? It is this that Duryodhana desires to know.

SAKUNI'S ADVICE.--Sakuni, who personifies Jainism, holds that their view of Buddhi as the first manifest form of Prakriti is superior to that of Yoga-Vedanta; and, in order to examine the truth of this, he advises Duryodhana, who personifies Buddhism, to visit the Pandavas, who claim to have attained to Buddhi in Yoga-Vedanta.

DURYODHANA'S DEVICE.--Duryodhana desires to examine this point, but he is afraid that his father, who knows better, would not grant him permission to do so. He therefore promises that, if he is allowed to see things for himself, he would adhere to his own system of thought and remain content with Nyaya, the foundation of the Hinayana school of Buddhism,--hoping that, once he is free to see life, he will be able to satisfy his curiosity. Corresponding to this we are told that he got the consent of Dhritarashtra on the pretext that he wanted to go out and see his herds of cattle (cows); and we have explained that the Cow (Go) refers to the Senses of Knowledge on which the Nyaya system is based.

DHRITARASHTRA'S ADVICE.--But Buddhi as the first manifest form of Prakriti in Buddhism and Jainism cannot come anywhere near its idea in

Yoga-Vedanta, where Buddhi is for practical purposes identified with the Soul; and so Dhritarashtra, who knows this, desires Duryodhana not to go near Yudhishtira and he promises to do as he is told.

DURYODHANA GOES TO DVAITA FOREST.—

Duryodhana desires to examine life for himself and promises to confine himself to Nyaya, the foundation of his own system of thought; and corresponding to this we are told that he went to the forest, saw his cattle, and counted his cows and calves. The Forest (Vana) is a symbol of Prakriti (va), which has to be examined in the light of our Senses of Knowledge (na), and that gives us the basis of Nyaya, personified by the Cow (Go). Having done this, he comes to the conclusion that Prakriti is the chief creator of life, and Mahat or Buddhi is its first manifest form, so that he believes that he has grasped the idea of Buddhi. Corresponding to this we are told that he came to the sacred lake of Dvaita Forest, like Indra himself.

The Sacred Lake af Dvaita Forest.—We have explained that the Dvaita Forest refers to Buddhi, and Water or lake symbolizes Prakriti. The lake of Dvaita Forest refers, therefore, to the association of Buddhi with Prakriti.

Indra.—Indra is the deity of Buddhi, where Buddhi is for practical purposes identified with the Soul. Duryodhana believes that his idea of Buddhi is equal to that expressed by Indra himself, and so he comes to this lake “like Indra.”

THE GANDHARVAS AND DURYODHANA.—
Duryodhana personifies Buddhism or Vaisesika-

Nyaya, and this is included in Saivism or Yoga-Vaiseshika-Nyaya. Thus we might say that the place occupied by Duryodhana is occupied by other systems of thought as well; and corresponding to this we are told that the place which Duryodhana and his followers wished to occupy near the lake was already occupied by Gandharvas, who too personify the Mind and the Senses in all systems of thought relating to them.

Gandharva.—The word Gandharva (Gam changed to gan by rules of grammar, dha, r, va) means “(va) Prakriti associated with (r) the Senses of Action, (dha) Mind, and (gam for ga) the Senses of Knowledge.” This covers the whole range of Sankhya-Nyaya-Vaiseshika, on which Buddhism and Jainism are based, and Nyaya-Vaiseshika is a part of Saivism (Yoga-Vaiseshika-Nyaya) too. It is this that is personified by the Gandharvas.

Gandharvas in Sacred Literature.—The word Gandharva often occurs in the Vedas and later sacred literature, and its different meanings can all be understood in the light of the Mind and the Senses. For instance, the divine Gandharva is said to dwell in the sky or Ether, the basis of the Senses of Knowledge and Action or Sankhya-Nyaya. His special duty is to guard Soma, which personifies the Mind, the basis of the Vaiseshika. Like the two Asvins, who personify the Senses of Knowledge and Action, he too is a good physician. As Gandharva refers to the Mind, he is identified with Soma. As the Horse refers to the Senses in sacred literature, he is the guardian of the Sun’s horses. As he refers also to Prakriti, which is symbolized as a Woman, he is said to have a mystical power over women and a right to possess them. The Gandharvas as a class are governed by

Varuna, the deity of Prakriti, and we have seen that they refer to Prakriti. They are invoked in gambling with Dice or Aksha, which, as we have explained, refers to the Senses. In epic poetry the Gandharvas are the celestial musicians, and music or harmony of Sound is an attribute of Ether, which refers to the Senses. Their chief or leader is Chitra-ratha who signifies “(ratha) the body of (chitra) Imagination,” and we have seen how Imagination is born of the association of the Mind with Prana (MM. IV, 187). Then they are said to be the creatures of Brahma, the deity of Buddhism and Jainism. Thus we see that the Gandharvas convey the same allied ideas and refer to the same chain of thought throughout sacred literature from the Vedas downwards (Cf. MWD. p. 346).

YUDHISHTHIRA ASSISTS DURYODHANA.—Duryodhana personifies Buddhism, and the Gandharvas refer to Buddhism and Jainism, and two of the three schools of Saivism. Can the latter include or “imprison” the former? The Gandharvas hold that they can, and so they capture Duryodhana. The question, however, must be examined in the light of Buddhi or Reason, the highest point of Saivism, and so we are told that the counsellors of Duryodhana came to Yudhishtira (Buddhi) for help.

Yudhishtira holds that the whole question should be examined in the light of Buddhi as he understands it at present, that is, as identified for practical purposes with the Soul. Again, it should further be examined in relation to the character of the Mind and the Senses, which both parties

personify. Corresponding to this we are told that he sent Arjuna (Soul), Bhima (Mind), and Nakula and Sahadeva (the Senses) to the assistance of Duryodhana.

THE PANDAVAS DEFEAT THE GANDHARVAS.— Man has attained to Yoga-Vedanta, and so it is easy for him to overcome Buddhism and Jainism and their allied systems in Saivism too ; and so we are told that the Pandava brothers fought with the Gandharvas and routed them.

CHITRASENA AS A FRIEND OF ARJUNA.— The chief of the Gandharvas is Chitrasena or Chitra-ratha, and he personifies Imagination as we have explained. As Imagination is born of the action of Prana on the Mind, Chitrasena claims Arjuna (Prana) for his friends, and they are all reconciled.

DURYODHANA IS SET FREE.— Then because there is no real opposition between the systems of thought personified by Duryodhana and the Gandharvas, the former is set free.

YUDHISHTHIRA'S ADVICE.— Duryodhana is now made to realize that his idea of Buddhi is not the same as it is in Yoga-Vedanta ; and so Yudhishthira (Buddhi) advises him not to stay there but to go home; and he does so, overwhelmed with shame.

CHAPTER XXIV

KARNA'S CONQUEST OF THE WORLD

OR

THE IDEA OF SACRIFICE IN THE SANKHYA

132. *Karṇa* and Sacrifice with the Golden Plough.

A SUMMARY.

DURYODHANA has been obliged to admit that his idea of Buddhi is not equal to its counterpart in Yoga-Vedanta, but he is still reluctant to accept this view. Buddhi is identified for practical purposes with the Soul in that system, and so it is associated with Action like the Soul; but Buddhi is characterized only by Knowledge in the system of Duryodhana, and he is unable to see how it can be otherwise. He admits the necessity of Sacrifice or essential, creative, selfless and beneficent Action indeed, but holds that the final goal of life should, in the light of Buddhi, be Knowledge and not Action.

Man claims to have risen to his system of thought through the idea of Sacrifice. Is there nothing like that in Duryodhana's system of thought in general, and in the Sankhya in particular? All manifest life is Prakriti, and the physical world, which we see around us, is nothing but

Prakriti. May we not say that Prakriti rules and acts everywhere? Again, the creative energy of Prakriti corresponds to that of the Vegetable Kingdom or *semen virile*, and the Earth itself is identified with Food or Seed in the Upanishads, and all creatures live by Food. This no one can deny. (Karna conquers the World).

Food grows everywhere, and it supports life wherever it exists. The Seed grows in the soil and multiplies, and that may be said to be its Sacrifice. (The Sacrifice with the Golden Plough).

132. KARNA AND SACRIFICE WITH THE GOLDEN PLOUGH.

MAN AND SACRIFICE.—Duryodhana feels the disgrace of his defeat, and still more that he owes his freedom to the assistance of Man. Man has risen to his present height of thought through Sacrifice. Is there nothing corresponding to this in Duryodhana's system of thought?

KARNA CONQUERS THE WORLD.—Duryodhana personifies Buddhism or Vaisesika-Nyaya, where Prakriti is conceived as the chief creator of life. The creative character of this Prakriti corresponds to that of Food or *semen virile*, and we see that Food is identified with the Earth, and it is Food that sustains all life. Again, we are told that by Food we conquer this world, by Food we conquer the other (SBE. I, 204); and it is this that gives us the creative power of Prakriti in Duryodhana's system of thought. Corresponding to this we are told that, in order to

remove the cause of Duryodhana's grief, Karna conquered the whole world for him, and we have seen that Karna personifies Grain, Food, or the Vegetable Kingdom, which gives us the creative energy of Prakriti in the Sankhya.

THE SACRIFICE OF CORN.—The problem of Food has been examined at great length in the Upanishads, and there we see its idea in the light of the different systems of thought (MM. II, 225, *seq.*). All Sacrifice is creative action, meant for the benefit of all; and when the seed is sown in the soil and it multiplies, we may say that this is an act of Sacrifice on its part. Again, Food is meant for the Eater of Food or the Animal (Man), and it is swallowed by Prana or Breath, and so it is said to be a Sacrifice offered to the Soul whose vehicle is Prana (MM. II, 227). There are thus two stages in the Sacrifice of Food. The first refers to the creative character of Prakriti in the Sankhya and its allied systems of thought, and the second to Vedanta. The first refers to the world of manifest life without any special reference to the Soul, while the second refers specially to the Soul.

We have seen that Karna personifies Food or the creative character of Prakriti in the Sankhya, and so he refers to the first Sacrifice of Prakriti or Food, in regard to the growth of the Vegetable Kingdom. And corresponding to this he "conquers" the whole world. When, however, we examine the problem of Food in relation to its Eater (Prana or Soul), we shall see how the idea

of Vedanta comes in, and Food is conceived as a Sacrifice offered to the Soul. That occurs in the battle of Kurukshetra, and Karna is defeated by Arjuna (Prana or Soul). For the present, however, Karna holds that the Sacrifice of Corn is the growth of the Vegetable Kingdom, when Seed multiplies.

THE SACRIFICE WITH THE GOLDEN PLOUGH.—But Seed grows when it is sown in a soil properly prepared to receive it. In other words, the ground must be ploughed to enable Seed to make this Sacrifice. And corresponding to this we are told that when Karna had conquered the world, Duryodhana offered a Sacrifice with the Golden Plough. As Gold refers to Buddhi or Reason, it means that Reason tells us that the Seed makes its best Sacrifice when the soil is properly ploughed and prepared.

THE HOPE OF DURYODHANA.—After this Duryodhana believes that the Pandava brothers have already been slain by Karna. In other words, he is satisfied that the creative character (Sacrifice) of Prakriti has been proved through the idea of Seed, and Man must admit its truth and agree that it is Food that sustains all life.

THE BRAHMANAS DISUADE DURYODHANA FROM PERFORMING THE RAJASUYA SACRIFICE.—After Karna had conquered the world, Duryodhana desired to perform the Rajasuya Sacrifice, but the Brahmanas opposed the idea, saying that so long as Yudhishthira was alive, Duryodhana could not perform it. The Rajasuya Sacrifice refers to Buddhi as

the highest energy of life in the Saiva system of thought. Duryodhana believes that his idea of Buddhi or Mahat, the highest energy of Prakriti, is the same, and so desires to perform this Sacrifice. But the Brahmanas, or those who understand the true character of Buddhi, inform him that he is not competent to do so and that it is only a person established in Buddhi (Yudhishthira), such as it is in Saivism, who can offer this Sacrifice. Duryodhana understands the point, and so offers instead a Sacrifice with the Golden Plough, the idea of which has now been explained.

CHAPTER XXV

JAYADRATHA AND DRAUPADI
OR
SACRIFICE IN RELATION TO
BUDDHISM AND JAINISM

133. Jayadratha and Draupadi. 134. The Disgrace of Jayadratha
135. Jayadratha and Mahadeva.

A SUMMARY.

WE have examined the idea of Sacrifice in the pure Sankhya in relation to its counterpart in Saivism (Rajasuya Sacrifice and Sacrifice with the Golden Plough) and seen the character of Buddhi in each, and now it is necessary to examine it in Buddhism and Jainism as a whole in the same way. There are some people who, believing in Buddhism and Jainism, hold that they have grasped the only true idea of Sacrifice. (Jayadratha catches hold of Draupadi).

But the idea of Sacrifice in these systems is incomplete, and cannot, in any case, come up to the idea of Sacrifice in Yoga-Vedanta in which Man is established now. (The Disgrace of Jayadratha).

At the same time we must admit that there is some truth in the idea of Sacrifice as understood in Buddhism and Jainism too. Buddhism is

included in Saivism, which in its turn leads to higher forms of thought. (Jayadratha and Maha-deva).

133. JAYADRATHA AND DRAUPADI.

JAYADRATHA CARRIES AWAY DRAUPADI.—We have examined the pure Sankhya idea of Sacrifice and now we should understand it in the light of Buddhism and Jainism (Sankhya-Nyaya-Vaise-shika), of which the Sankhya is a part, and compare it with its counterpart in other systems as well. There are some who believe that the idea of Sacrifice according to Buddhism and Jainism, *viz.*, the Sacrifice of the Senses of Knowledge and Action, leading to the Mind, is the only true idea of Sacrifice. Now Draupadi personifies the Sacrifice of the Mind and the Senses and their objects, while Jayadratha personifies the idea of Sacrifice according to Buddhism and Jainism. As the two appear to have a great deal in common, we are told that Jayadratha came up to Draupadi in the absence of the Pandavas (Man) and carried her away.

Jayadratha.—Jayadratha (Ja, ya, d, ratha) means “(ratha) the body associated with (d) Sacrifice (ya) which relates to (ja) the Senses of Action.”

Vriddhakshatra.—Jayadratha is said to be the son of Vriddhakshatra (Vridha, ksha, t, ra) which means “(ra) the Senses of Action associated with (t) the Senses of Action and (ksha) the Mind (vridha) fully grown.” The idea of “Vriddhakshatra” extends from the Mind to the Senses of Action and so comprehends the whole range

of Buddhism and Jainism (Sankhya-Nyaya-Vaisesika); and Jayadratha, as his "son," may be said to be a child of these systems of thought, laying special emphasis on the pure Sankhya or the Senses of Action, for that is implied in his own name.

The Kingdom of Jayadratha.—Jayadratha is said to rule over Sindhu, Sivi, and Sauvira; and these refer to the pure Sankhya or the Digambara school of Jainism, Nyaya-Vaisesika or the two schools of Buddhism, and Sankhya-Nyaya or the two schools of Jainism, respectively. Hence Jayadratha, personifying Buddhism and Jainism, may be said to rule over these systems as king.

Sindhu.—Sindhu means "water, ocean, Varuna;" and so may be said to refer to Prakriti or the pure Sankhya based on its creative character. We have explained that Water symbolizes Prakriti and Varuna is the deity of the pure Sankhya (MM. II, 162-163).

Sivi.—Sivi (*S*, i, vi) means "(vi) the division of (i) the Mind and (s) the Senses of Knowledge," on which the Vaisesika and Nyaya are based.

Sauvira.—Sauriva means "of Suvira" (*S*, u, vi, ra), signifying "(ra) the Senses of Action (vi) approaching (u) the Senses of Knowledge (s or sa, 'he who') personified." "Suvira" thus refers to Sankhya-Nyaya, based on the character of the Senses of Knowledge and Action.

The Husband of Duhsala.—Jayadratha is the husband of Duhsala, the daughter of Dhritarashtra and Gandhari; and she personifies the Prakriti of Buddhism or Nyaya-Vaisesika, as we have explained (MM. IV, 53). Thus Jayadratha, the Purusha of Buddhism and Jainism, has Duhsala or the Prakriti of Nyaya-Vaisesika for wife; and the idea is clear. He cannot have anything to do

with the Prakriti of the pure Sankhya, for the latter knows no Purusha or God.

Jayadratha in Kamyaka Forest.—As the Kamyaka forest refers to the Mind, characterized by Kama or Desire, Jayadratha, who is associated with the Mind as the basis of the Vaisesika, comes to this forest.

Jayadratha Carries away Draupadi.—He sees Draupadi or the Sacrifice of the Mind and the Senses and their objects; and, believing that this idea of Sacrifice is legitimately his own, he takes hold of Draupadi and carries her away. But he has erred in his belief, and so Draupadi remonstrates. Dhaumya, who personifies Saivism, does the same, but Jayadratha does not listen.

134. THE DISGRACE OF JAYADRATHA.

THE DISGRACE OF JAYADRATHA.—But the idea of Sacrifice, as expressed by Draupadi, refers not to Buddhism and Jainism, but to Vaishnavism in which Man has been established. It holds that God is the supreme creator of the universe; and so Draupadi cannot belong to Jayadratha, nor can he succeed in carrying her away by force. She belongs to Man established in Yoga-Vedanta or qualified Monism; and so we are told that when the Pandava brothers (Man) returned and found her missing, they gave chase to Jayadratha, who ran away, leaving Draupadi behind.

135. JAYADRATHA AND MAHADEVA.

JAYADRATHA AND MAHADEVA.—Jayadratha has been made to realize that his idea of Sacrifice is inferior to that in Vaishnavism, and so he wishes to know the exact scope of his own. We have

explained that Brahman or Brahma is the deity of Buddhism and Jainism (*Sankhya-Nyaya-Vaisesika*), and Mahadeva of his own system of thought (*Nyaya-Vaisesika-Yoga*). The two systems meet in the region of *Nyaya-Vaisesika* or Buddhism; and so Jayadratha, who refers to Buddhism and Jainism, goes to Mahadeva to know if there is anything higher than these systems. As he has to begin with *Nyaya*, he goes to the gates of the *Ganga*, the *Prakriti* of this system (MM.IV,29). He accepts Mahadeva's idea of religion, which includes Buddhism, and so that deity is gratified. Jayadratha desires to vanquish Man (*Pandavas*) in the next argument or "battle," but Mahadeva tells him that, inasmuch as Man has attained to *Yoga-Vedanta* or qualified Monism, it would be impossible for him (Jayadratha) to do so. He then explains to him the truth of *Vaishnavism*, the religion of Man, and *Vishnu* its presiding deity; and tells him of the Trinity of *Brahma*, *Siva*, and *Vishnu*,—the three deities of the three principal systems of Philosophy and Religion. He then describes to him the incarnations of *Vishnu*, and informs him that *Krishna* is his complete image. Hence Man, established in *Yoga-Vedanta* or qualified Monism, is beloved of *Krishna* or God. It would be impossible for Jayadratha to defeat the *Pandavas* (Man), and all that he can do is to oppose them with his own idea of Buddhism and Jainism, and in some way confuse their *Buddhi* and *Mind*. But he cannot succeed against the superior knowledge of Man.

Vishnu is both Purusha and Prakriti.—Mahadeva describes Vishnu as being both Purusha and Prakriti. Vishnu is the supreme Purusha of Vedanta, who is conceived as the creator of Prakriti, and then, in union with her, creates all forms of life (Cf. MM. II, 265-266).

Vishnu Lies on the Waters.—Vishnu is said to lie on the bosom of the Ocean, which symbolizes Prakriti. This expresses the idea of the union of Purusha (Vishnu) with Prakriti (Water or Ocean), after he has created the latter. He is the spirit and Prakriti the body, and the relation of the two is described as that between the Field (body) and the Knower of the Field (BhG.XIII); and so we are told that “the waters constituted the body of Vishnu.”

Vishnu Lies on the Serpent Sesha.—Vishnu is said to lie on Sesha, the Serpent, during his intervals of sleep (MWD.p.1089). This means that when Vaishnavism (Vishnu) is “asleep” or inactive, Buddhism (Sesha) is active and awake. In other words, when Vaishnavism or belief in God declines, Buddhism or belief in Prakriti prevails. But when Vishnu wakes again, he creates the world anew to belief in God.

Sesha (*S,e,sha*) means “(sha) the Mind (e) approaching (*s*) the Senses of Knowledge.” Sesha refers, therefore, to Vaisesika-Nyaya, on which Buddhism is based. He is said to be the king of Nagas, and we have shown that Naga (*N,a,ga*) personifies the Nyaya system of thought, and it is over this that Sesha rules.

Vishnu Desires to Create.—When Vishnu desires to create, he engages in thought. Tapas or power of thought refers to Buddhi, the basis of Yoga, while Desire is characteristic of the Mind, the basis of the Vaisesika. The religion of Vishnu comprehends Vedanta-Yoga-Vaisesika, and this

gives us an idea of creation in the light of Vaisesika-Yoga (Cf. MM. II, 207-208).

Brahma rises out of Vishnu.—Brahma is the deity of Prakriti and the systems of thought (Sankhya-Nyaya-Vaisesika) based on the idea of Prakriti as the chief creator of life (MM.II, 298-302). Brahma is said to rise out of the navel of Vishnu, and this tells us how Prakriti, which is identified with Brahma (MM.II,302), rises out of Vishnu or God, that is, is created by him.

The Mind of Brahma.—After Brahma is born, he creates the world by means of his Mind. This means that the Mind is the highest energy of the systems of thought over which Brahma presides. This has already been explained (MM.II, 299-300).

The Incarnations of Vishnu.—Mahadeva then describes the incarnations of Vishnu, and we have explained what they signify (MM.I,127). We have also shown how Krishna is a perfect incarnation of the idea of God (MM.I,404, seq.)

Krishna and Arjuna.—Then Krishna and Arjuna are identified, and this explains how the individual Soul (Arjuna) can be identified with the supreme Soul (Krishna), when it is established in Vedanta and prevailed by the idea of God and unending Sacrifice. Then God (Krishna) becomes the guide or “charioteer” of the individual Soul (Arjuna).

Jayadratha and Pandava Brothers.—Jayadratha can check the Pandava brothers in the absence of Krishna and Arjuna, and this is the boon of Mahadeva to the king. It means that Buddhism and Jainism (Jayadratha) cannot overcome Man if he is filled with a true conception of the individual and supreme Soul (Arjuna and Krishna). But in the absence of these, Man can easily be confused or checked.

CHAPTER XXVI

THE STORIES OF RAMA AND SAVITRI

OR

SACRIFICE IN VAISHNAVISM

136. The Stories of Rama and Savitri.

WE have seen that the idea of Sacrifice may be examined from different points of view. We have understood what it is in Buddhism and Jainism (Drona and Drupada) and also how we can rise from these systems to Saivism by means of Sacrifice. Man has risen now to Vaishnavism in the same manner, but has some doubts on the subject, and it is necessary to dispel them and explain to him the idea of Sacrifice through all the stages of this system,—in Vaisesika, Yoga, and Vedanta. (The Stories of Rama and Savitri).

136. THE STORIES OF RAMA AND SAVITRI.

THE GRIEF OF YUDHISHTHIRA.—We have seen that there is a likelihood of confusion between different ideas of Sacrifice, and Jayadratha thought that his idea of Sacrifice in Buddhism and Jainism was the same as in qualified Monism or Yoga-Vedanta. And so we are told that Yudhishtira's mind was filled with grief that Jayadratha should have been able to carry away by force, even for a

moment, the chaste and pious Draupadi. He wishes, therefore, to understand the true character of Sacrifice in the whole range of Vaishnavism (Vaisesika-Yoga-Vedanta), so that this confusion might not arise again.

MARKANDEYA.—We have explained that *Markandeya* personifies Yoga as the highest point of Saivism and the centre of Vaishnavism, and so he is qualified to explain the idea of Sacrifice according to both these systems. Corresponding to this we are told that he comforted Yudhishthira by reciting to him the Stories of Rama and Sita, and Savitri and Satyavan, which refer to this idea of Sacrifice.

THE STORY OF RAMA.

THE STORY OF RAMA.—It would be impossible to explain the Story of Rama in any detail within the compass of this Volume, and only a brief explanation must suffice.

THE SON OF DASARATHA.—Rama is the son of Dasaratha, who personifies the Sacrifice of the Senses of Knowledge and Action which leads to the Mind. He refers, therefore, to the Sankhya, Nyaya, and Vaisesika, corresponding to the Senses and the Mind on which Buddhism and Jainism are based, and it is in the midst of these systems that Rama, the incarnation of Vishnu, is born. We have seen that the idea of Krishna as the son of Vasudeva and Devaki is similar too (MM. IV, 162-163), and all these incarnations are intended to show how the idea of God can be established among a people who do not believe in him.

Dasaratha.—The word *Dasaratha* (Da, sa, ra, tha) means “(tha) protecting (ra) the Senses of Action and of (sa) Knowledge associated with (da) Sacrifice.”

THE THREE WIVES OF DASARATHA.—*Dasaratha* refers to three systems of thought,—*Sankhya*, *Nyaya* and *Vaiseshika*, based on the idea that *Prakriti* is the chief creator of life. We have seen that *Prakriti* in these systems has three aspects, corresponding to which we have *Sarasvati*, *Ida* and *Bharati* in the *Vedas*, and *Amba*, *Ambika*, and *Ambalika*, as well as *Ulupi*, *Chitrangada* and *Subhadra* in the *Mahabharata*. The three wives of *Dasaratha* are the same three forms of *Prakriti*. *Kausalya* refers to the Mind or the *Vaiseshika*, *Sumitra* is the *Prakriti* of *Nyaya*, while *Kaikeyi* of the *Sankhya*.

Kausalya.—The word *Kausalya* is derived from *Kusala* (MWD. p. 317), which is a name of *Siva* (MWD. p. 297), the deity of the Mind. She may, therefore, be regarded as the *Prakriti* of the Mind or the *Vaiseshika* system.

Sumitra.—*Sumitra* is the feminine of *Sumitra* (*Su*, *m*, *it*, *ra*) which means “(*su*) born of (*m*) the Senses of Knowledge (*it* for *ita*) excluding (*ra*) the Senses of Action.” As *Nyaya* is based on the Senses of Knowledge and *Sankhya* on those of Action, *Sumitra* is the *Prakriti* of *Nyaya*, excluding the *Sankhya*.

Kaikeyi.—*Kaikeyi* is the feminine of *Kaikeya*, which is derived from *Kekaya* (MWD. p. 311); and *Kekaya* (*Ka*, *eka*, *ya*) means “(*ya*) he who believes that (*eka*) the one and only thing is (*ka*)

Prakriti." This is the pure Sankhya point of view, and Kaikeyi is the Prakriti of this system of thought.

DASARATHA PERFORMS A SACRIFICE.—Dasaratha, like Drupada, is said to be without issue, and he had his sons after performing a Sacrifice. We have seen that, like Drupada, Dasaratha personifies the Sacrifice of the Senses of Knowledge and Action, and so his children will refer to Sacrifice in the different systems of thought.

THE FOUR SONS OF DASARATHA.—Dasaratha has four sons, and each of them personifies a creative energy of life. Dasaratha refers to three systems of thought,—Vaisesika, Nyaya, and Sankhya, corresponding to which we have Buddhism and Jainism, and these systems have been elevated by means of his Sacrifice. The Vaisesika may now be said to refer to all its aspects in the three principal systems of Philosophy and Religion,—Vaishnavism (Vedanta-Yoga-Vaisesika), Saivism (Yoga-Vaisesika-Nyaya), and Buddhism and Jainism (Vaisesika-Nyaya-Sankhya),—and it is personified by Rama, who refers particularly to its aspect in Vaishnavism. In the same manner Nyaya has two points of view, in Saivism (Yoga-Vaisesika-Nyaya) and Buddhism and Jainism (Vaisesika-Nyaya-Sankhya), and corresponding to this we have the twins Lakshmana and Satrughna. Lastly, we have the pure Sankhya, on which the Digambara school is based, and that is personified by Bharata, the fourth son of Dasaratha.

Rama.—We have explained that Rama refers to the Mind (MM. I. 201, 334), and that is the significance of Balarama as well (MM. IV, 122-123, 163-164). Rama personifies, therefore, the Vaisesika, based on the character of the Mind; and as he is an incarnation of Vishnu, he would refer to that system in the religion of Vishnu, that is, Vedanta-Yoga-Vaisesika. In other words, he personifies the Dualist school of Vaishnavism, based on its Vaisesika aspect.

Lakshmana.—Lakshmana (Laksh, ma, na) means “(na for na according to rules of grammar) the Senses of Knowledge associated with (ma) the Mind, conceived as (laksha) a mark or personified.” He personifies, therefore, Vaisesika-Nyaya, both as a part of Saivism (Yoga-Vaisesika-Nyaya) and Buddhism (Vaisesika-Nyaya). We have shown that though Buddhism is a part of Saivism, and is based on Vaisesika-Nyaya, the two systems really meet only on the common ground of Nyaya, and it is this that Lakshmana personifies. In other words, he expresses the relation of Nyaya to the Vaisesika in all its aspects, and it is for this reason that he is a constant companion of Rama.

Satrughna.—Satrughna (Sa, t, r, u, gh-na) means “(na) the Senses of Knowledge and (gh) Action united together in one (conjunct consonant), and (u) the Senses of Knowledge associated with (r) those of Action, and (t) the Senses of Action associated with (sa) those of Knowledge.” He personifies, therefore, the different ways in which the Senses of Knowledge and Action can be associated together, and this corresponds to San-khya-Nyaya as we have seen. In other words, he personifies the two schools of Jainism.

Bharata.—Bharata (Bhara, ta) means “(ta) the Senses of Action (bhara) supporting everything.”

This corresponds to the pure Sankhya as we have seen, and this is what Bharata signifies.

Bharata also means Breath or Prana (MM. I, 331, n. 1), both as the energy of Action associated with the element Air, and the vehicle of the Soul. The pure Sankhya holds that all Action belongs to Prakriti, and so it regards it as arising out of the physical energy of the Heart to which the idea of Prakriti corresponds; and so Prana or Breath is conceived as the element Air, and it is this that is signified by Bharata.

Arjuna as Bharata.—Arjuna is called Bharata in the Mahabharata, and Bharata means “of Bharata.” As Arjuna personifies Breath or Prana, the name is appropriate, and we have seen how we rise from the Sankhya to Vedanta through him. The idea of Bharata in the Mahabharata has already been explained (MM. IV, 6-7).

THE FOUR BROTHERS.—Thus we see how Rama and Lakshmana, personifying Vaisesika and Nyaya-Vaisesika respectively, form one pair; while Satrughna and Bharata, personifying Sankhya-Nyaya and the pure Sankhya respectively, form another. In other words, the first two refer to Vaishnavism and Saivism and Buddhism, while the latter to the two forms of Jainism, with particular emphasis on the Digambara school.

THE WEDDING OF RAMA AND SITA.—Rama is married to Sita who, like Draupadi, is born not of a woman but a furrow in the Earth, prepared by her father for a Sacrifice. She is, thus, like Draupadi, a symbol of Sacrifice. The wedding of Rama and Sita expresses, therefore, the idea of Sacrifice (Sita) in the Vaisesika (Rama), by means of

which we can comprehend the idea of Vaishnavism (Vedanta-Yoga-Vaiseshika) to which Rama belongs.

Sita.—*Sita* (*S*, *i*, *t*, *a*) means “(*a*, a sign of female gender) the creative energy of (*t*) the Senses of Action associated with (*i*) the Mind and the idea of (*s*) God.” We have shown that the idea of God arises out of Sacrifice, and it is this that *Sita* represents. She refers to the Mind as associated with the Senses of Action; and, as Rama also refers to the Mind, she is his appropriate “wife” or *Pra-kriti*.

THE PLOT OF KAIKEYI.—Then we are told that Kaikeyi succeeded in sending Rama into exile, and her son Bharata was placed on the throne. Rama, accompanied by *Sita* and Lakshmana, went away in exile to the forest for fourteen years, while Bharata and Satrughna remained behind. This means that the people had, for the time being, accepted Jainism (*Satrughna*),—specially its Digambara school (*Bharata*)—for their religion, and given up or exiled Vaishnavism (*Rama*) and Saivism and Buddhism (*Lakshmana*) as well as the idea of Sacrifice associated with God (*Sita*).

RAMA AND RAVANA.—Passing over the adventures of Rama in the forest, we come to the great episode of his war with Ravana, the ten headed demon who carried away *Sita*. The ten heads of Ravana refer obviously to the ten Senses of Knowledge and Action, over which the Mind presides, and this is also the significance of the name Ravana. He personifies, therefore, Jainism and the Hinayana school of Buddhism, having Brahma for their God, and so we are told that Ravana was a worshipper of Brahma.

Ravana.—The word *Ravana* is derived from “ru” which means “to cry” (MWD. p. 879), and Rudra too comes from the same root (MWD. p. 883). We have seen that Rudra or Mahadeva personifies the Mind, and there are said to be eleven Raudras, who refer to the Mind and the ten Senses of Knowledge and Action (MM. I, 390-392). We are told in the Upanishads that the Raudras refer to the Senses, because it is our association with them that makes us cry. In other words, it is our contact with the Senses and their objects that makes us unhappy. The name *Ravana* is derived from the same root as Rudra, and the idea in both cases is the same. He refers, therefore, to Jainism and the Hinayana school of Buddhism corresponding to the character of the Senses.

RAVANA CARRIES AWAY SITA.—We have seen that Buddhism and the Svetambara school of Jainism have their own ideas of Sacrifice; and, as Jayadratha tries to carry away Draupadi, even so does *Ravana* in connection with Sita. But Sita cannot belong to *Ravana* even as Draupadi cannot belong to Jayadratha, and this has already been explained.

THE WAR BETWEEN RAMA AND RAVANA.—Rama personifies the Vaisesika as the lower limit of Vaishnavism (Vedanta-Yoga-Vaisesika), while *Ravana* refers to Jainism and the Hinayana school of Buddhism, and so the “war” between them is a conflict between the corresponding systems of thought.

RAMA SEEKS SITA.—The Vaisesika, as the lower limit of Vaishnavism, that is, the Dualistic school of this system, believes in Sacrifice and God,

and so Rama must find out Sita, the emblem of this Sacrifice. The question is how can this be done ?

RAMA IS ASSISTED BY HANUMAN.—We have seen that it is by means of Sacrifice that we rise from a lower to a higher system of thought. Thus it is through the Sacrifice of the Mind that we rise to Buddhi. Conversely, if we understand the nature of Buddhi, we might be said to have grasped the idea of the Sacrifice of the Mind ; and, as we have seen, it is in this way that Arjuna is able to win Draupadi (MM. IV, 155-156, 158). Rama too must do the same. He must grasp the idea of Buddhi, and that will enable him to be restored to the Sacrifice of the Mind associated with the idea of God (Sita). This idea of Buddhi is, as we have seen, personified by Hanuman and so Rama vanquishes Ravana with his assistance.

HANUMAN FINDS OUT SITA.—Hanuman personifies the idea of “Buddhi woven with the Mind and the Senses of Knowledge,” or the Mind associated with Buddhi on the one hand and the Senses of Knowledge on the other, and so he succeeds in finding out the whereabouts of Sita or Sacrifice associated with the idea of God.

THE VICTORY OF RAMA.—The victory of Rama is the success of the Dualistic school of Vaishnavism which he personifies, over Buddhism and Jainism personified by Ravana.

THE RETURN OF RAMA.—The reign of Bharata had meant the prevalence of Jainism. But now that Vaishnavism has come out victorious over both Buddhism and Jainism, Rama can return home and easily convert all people to his faith.

THE DIVALI FESTIVAL.—The return of Rama is symbolic of belief in God (Vaishnavism) where Jainism or Prakriti (Bharata) had reigned before. Now Prakriti is personified by Tamas or Darkness, and Purusha or God by Light (MM. I, 37, n. 1). It is said that Rama returned to his capital on a dark or a moonless night in the month of Asvin, and the people, to honour him, kindled lamps everywhere. The Asvins, as we have explained, refer to the Senses of Knowledge and Action (MM. I, 361, *seq.*), on which the two schools of Jainism are based. The month of Asvin signifies, therefore, the prevalence of Jainism, and that is also expressed by the reign of Bharata. It is a moonless night; and as the Moon symbolizes the Mind, it means that the idea of the Mind, on which the Vaisesika is based, is absent. In other words, the people are wedded to pure Jainism, and do not accept Buddhism, Saivism, or Vaishnavism, all of which refer to the Vaisesika or the character of the Mind. And it is in these circumstances (on such a night) that Rama (the Dualistic school of Vaishnavism) comes back to his kingdom to re-establish his faith. The people readily follow him and honour the name of God (kindle lamps or have light where darkness or

Prakriti prevailed before). This is the essential idea of the Story of Rama.

THE STORY OF SAVITRI AND SATYAVAN.

THE STORY OF SAVITRI AND SATYAVAN.—In the Story of Rama we see how the Sacrifice of the Mind is associated with the idea of God (*Sita*), and how it vanquishes Buddhism and Jainism (*Ravana*), and restores faith in God. The idea of the Story of Savitri and Satyavan is similar too. It tells us how to distinguish between the two ideas of Buddhi,—(1) as the first manifest form of Prakriti in the Sankhya and its allied systems, and (2) as the first manifest form of the Soul, where the two may for practical purposes be identified,—as we have in Vaishnavism. The only way in which we can grasp the true character of Buddhi, that is, in its latter aspect, is to link it up with Sacrifice.

SAVITRI.—Savitri is the Prakriti of the Mind, associated with the Senses of Action, leading to the idea of God, and so her character is the same as that of *Sita* as we have explained.

Savitri.—The word *Savitri* (*S, a, v, i, t, r, i*) means “(*i*, a sign of feminine gender) Prakriti associated with (*r* and *t*) the Senses of Action and (*i*) the Mind, and (*v*) Prakriti (*a*) leading to (*s*) God.” She expresses, therefore, the idea of the Mind associated with the Senses of Action, and indicates how Prakriti leads to God. We have seen that it is by means of Sacrifice that this takes place, and all this is signified by Savitri.

The Daughter of Asvapati.—She is said to be the daughter of Asvapati, the king of Madra. Asvapati

(Asva, pati) means “(pati) the lord of (asva) the Senses,” and so refers to the Mind, which is the master or lord of the Senses. It is in this character of the Mind that the idea of Savitri is born.

Madra.—Madra (Ma, d, ra) means “(ra) the Senses of Action associated with (d) Sacrifice and (ma) the Senses of Knowledge.” Thus we see that the Mind (Asvapati) rules over the Senses of Knowledge and Action and their Sacrifice (Madra).

SATYAVAN.—Satyavan personifies Buddhi first as Mahat where it is associated with Prakriti, and so he must “die” or be assigned to Prakriti; and then as identified for practical purposes with the Soul, when he comes to life again and brings light and happiness to all. This happens through Savitri or Sacrifice which leads Prakriti to God.

Satyavan.—Satyavan is the first personal form of Satyavat (Satya, vat) which means “(vat) possessed of (Satya) Buddhi.” Thus he may be said to personify Buddhi.

The Son of Dyumatsena.—Satyavan is the son of Dyumatsena, who personifies the Nyaya system of thought, which holds that God is a mere spectator of the work of Prakriti or has at best but a small share in it. It is in this system that the idea of Buddhi or Satyavan is born. In other words, we are to understand Buddhi as Mahat, conceived as the first manifest form of Prakriti in the Sankhya and its allied systems of thought, e.g., Nyaya.

Dyumatsena.—The word Dyumatsena (Dyu, mat for mata, sena) means “(sena) the body (mata) regarded as (Dyu, the deity of Nyaya) the Nyaya system of thought.” In other words, he personifies the Nyaya system.

The King of Salva.—Dyumatsena is the king of *Salva*, which refers to Sankhya-Nyaya or the Jaina system of religion; and Nyaya or its *Svetambara* school (Dyumatsena) rules over it as king.

The word *Salva* (*S, a, l, va*) means “(*va*) Prakriti associated with (1) the ten Senses (*a*) leading to (*s*) the Senses of Knowledge.” We have seen that the ten Senses of Knowledge and Action correspond to Sankhya-Nyaya or Jainism, and the Senses of Knowledge refer to Nyaya.

Dyumatsena becomes Blind.—Blindness in sacred literature is to be understood more in the sense of mental and moral than physical blindness. It also signifies belief in Prakriti, characterized by darkness (blindness). Dyumatsena is blind like Dhritarashtra, because he has accepted blindly Jainism or Nyaya.

THE MARRIAGE OF SAVITRI AND SATYAVAN.—Savitri symbolizes the Sacrifice of the Mind which leads from Prakriti to God, and this gives us Buddhi, as we have explained, for we rise to Buddhi through the Sacrifice of the Mind. She must, therefore, be wedded to Buddhi, and that is signified by Satyavan; and so she chooses him for her husband.

SATYAVAN MUST DIE.—But Satyavan refers to Buddhi in the Nyaya system of thought, based on Prakriti as the chief creator of life, and so he must be assigned to Prakriti or “die.” As Yama is the deity of Nyaya (MM. IV, 214), he comes to claim him for his own.

SAVITRI SAVES SATYAVAN.—But Sacrifice can transform Prakriti into Purusha, and so it can

elevate Buddhi in Nyaya, a Prakritic system, to Buddhi in Yoga or Vedanta, which holds to Purusha as the chief creator of life. And so Satyavan (Buddhi in Nyaya), wedded to Savitri (Sacrifice associated with Buddhi), cannot be taken away by the god of Death. He belongs to Purusha or Life, not Prakriti or Death, and Savitri saves her husband from death in the same manner as Draupadi saved the Pandava brothers from shame. Satyavan then realizes the true character of Buddhi in Yoga and Vedanta and, as he abandons Nyaya, he has children and his parents are restored to their lost kingdom and sight. In this connection we have explained that Buddhism and Jainism regard birth as a "curse," while Yoga and Vedanta hold that it is a blessing and God himself takes birth through Sacrifice.

THE ESSENCE OF THE STORIES.—Thus we see that the Stories of Rama and Sita, and Savitri and Satyavan explain the essential idea of Sacrifice in Vaishnavism in relation to Buddhism and Jainism, and it is this that Man needs to understand.

CHAPTER XXVII
KARNA AND INDRA
OR
THE TRUE SACRIFICE OF FOOD

137. Indra and Karna's Armour and Ear-rings.

A SUMMARY.

WE have explained the idea of Sacrifice in the different systems of Hindu Philosophy, and shown that even the Sankhya, which holds that all actions must be renounced, has its own idea of Sacrifice. It is based on Prakriti, whose creative energy is analogous to that of Food or *semen virile*, and as all creation is said to take place through Sacrifice, Prakriti or Food in the Sankhya also creates by its means. And so this system denies Sacrifice to all but Prakriti, conceived as the sole creator of the universe.

We have shown in an earlier chapter that one aspect of the Sacrifice of Food takes the form of the cultivation of the soil,—ploughing the ground, sowing the seed, and raising crops; and that is the idea of the conquest of the world by Karna and the Sacrifice with the Golden Plough by Dur-yodhana. But this gives us only the growth of Plant-life, which in itself is not creative, and becomes so only when the plant becomes food and

is eaten by a creature. Its energy is then transformed into blood and *semen virile*, and that is the physical energy of life on which the Sankhya is based. There are thus two stages in the Sacrifice of Food or Corn. It must first be grown, and then prepared for food and eaten. We have seen the first stage (MM. IV, Chapter XXIV), and now we must understand how Food is prepared and eaten. (Indra and Karna's Armour and Ear-rings).

137. INDRA AND KARNA'S ARMOUR AND EAR-RINGS.

KARNA CANNOT REFUSE A BRAHMANA'S REQUEST.—Karna personifies Grain or Corn, and his ear-rings and armour constitute the form of Seed and its outer case or rind. Corn, when properly ripened, satisfies the needs of all, specially those who use their intelligence, and so we are told that when Karna was engaged in the worship of the Sun and his back was heated (corn ripens), he could never refuse the request of a Brahmana.

INDRA'S REQUEST.—But before a man can eat food, the original form of corn must undergo a change. When food is cooked or otherwise prepared, the original form of grain is altered, and even if we take it in its primary state, it undergoes a change in the process of mastication. Thus we might say that the rind of grain is broken and its form changed when we eat food; and corresponding to this we are told that Indra, desirous of benefiting the Pandavas (Man), came to beg of Karna (Corn) his natural armour and ear-rings (rind and form of grain).

THE SUN'S WARNING AND KARNA'S Vow.— When the rind or the outer case of grain is removed, and its form changed as we have explained, it cannot last long ; and so we are told that the Sun warned Karna that if he parted with his armour and ear-rings, his life would be shortened. But, as food is meant to be eaten, Karna replies that he has taken a vow never to refuse the request of a Brahmana, and so must suffer his armour and ear-rings to be taken away, even at the risk of his life.

KARNA'S REQUEST TO INDRA.— But though food is eaten by a creature, it has still great power over him. It supplies all his vital energy by means of which he can act ; and when it induces sleep, all his faculties, except *Prana*, the vehicle of the Soul, are at rest. Breath alone, of all the energies of Man, continues to function undisturbed; but his Buddhi, Mind, and the Senses, are all deprived of their activity by the energy of food. This is the indestructible power of food when it is eaten by Man; and so Karna is said to have asked Indra for an indestructible dart in return for his armour and ear-rings, which the latter gladly gave.

Indra's Weapon.— Indra agrees to give any weapon to Karna except Vajra, which refers to electric or super-electric energy (MM. I, 166), the energy of the Soul itself. Food can have power over Buddhi, Mind, and the Senses, but not over *Prana* or the Soul. In other words, it can succeed in restoring Buddhi Mind, and the Senses, but not give life which depends on *Prana* or the Soul, and is beyond the power of Food.

CHAPTER XXVIII

'THE QUESTIONS OF THE CRANE OR THE END OF QUALIFIED MONISM'

138. *The Questions of the Crane.*

A SUMMARY.

WE have come to the end of all important problems connected with the idea of Buddhi in its own character and identified for practical purposes with the Soul. Man began with Nyaya, holding that Buddhi or Mahat is the first manifest form of Prakriti; and then saw how the Sun, a symbol of Buddhi, creates all life in a spirit of Sacrifice. As we rise from a lower to a higher system of thought through Sacrifice, Man passes from Nyaya to the Vaisesika by its means, and understands how this system is a meeting place of all principal systems of Philosophy and Religion, and so grasps the idea of Krishna, the God of Vaishnavism. He realizes that no one can prove the creative power of God by means of Reason alone, if he excludes the idea of Sacrifice. Then, after the Vaisesika, he passes on to Yoga by means of Sacrifice, and grasps the character of Buddhi. But he remembers that Buddhi or Reason, as the highest point of Saivism, is not a sure guide, and so he desires to understand the problem of life in the light of the

Soul which may, for practical purposes, be identified with Buddhi. This satisfies his Reason (Buddhi), and at the same time enables him to view life from a higher stand-point. Then he understands that the Soul is characterized by Consciousness, which is the mainspring of all Action. Thereafter, knowing that Breath or Prana is the vehicle of the Soul, he practises Pranayama or Breath-control, and realizes that the Soul is sexless,—neither male nor female. Then he sees that when the breath is suspended in Pranayama, the body yet lives, though unable to act. In this state Man can realize not only the character of the Soul but of all other faculties too,—Buddhi, Mind and the Senses. In this way Man understands Buddhi in all its aspects, not only in its own character, but as identified for practical purposes with the Soul; and so he is established in Yoga-Vedanta, Visishtadvaita or qualified Monism.

Having understood this idea of Buddhi, it is necessary to compare it with Mahat or Buddhi of the Sankhya, where it is regarded as the first manifestation of Prakriti conceived as the chief creator of the universe.

We rise from a lower to a higher system of thought by means of Sacrifice, and so it is necessary to understand the idea of Sacrifice in the different systems of thought. We see that each system has its own idea of Sacrifice; and even the pure Sankhya, which holds that all actions, of whatever kind, must be renounced, has its peculiar

idea of Sacrifice. Since all creation takes place through Sacrifice, the Sankhya denies Sacrifice to all save Prakriti, which creates by this means; and, as the creative energy of Food corresponds to that of Prakriti in the Sankhya, we must understand how Food makes its Sacrifice when corn grows and multiplies, and enables all creatures to live.

After this we must understand the idea of Sacrifice in Buddhism and Jainism, Saivism and Vaishnavism. Finally Man has to understand that when we say that Prakriti creates through Sacrifice, we really transform it into Purusha or God, for Sacrifice transforms the idea of Prakriti into that of God.

Man has gone so far in his quest, and may be said to have been established in qualified Monism or Yoga-Vedanta, where we hold that the universe is created by God and Prakriti is but a spectator of his work, and Buddhi is for practical purposes identified with the Soul. It is necessary to put the knowledge of Man to the test, and that is given in the questions of the Crane. (The questions of the Crane).

138. THE QUESTIONS OF THE CRANE.

THE QUESTIONS OF THE CRANE.—Man is established in qualified Monism or Yoga-Vedanta, and should be able to explain the character of this system of thought, and that is the idea of the questions of the Crane.

The Crane.—The word for a Crane in the text is Sarasa (S, a, rasa) which means “(rasa, ‘Water’) Prakriti (a) leading to (s) God.” The “Crane” personifies, therefore, the relation subsisting between Prakriti and Purusha, and explains how we can rise from the idea of Prakriti to that of God. Man has to show that he has grasped this correctly.

THE PANDAVA BROTHERS FEEL THIRSTY.—Man believes that the idea of Prakriti is really contained within Purusha or God; and so we are told that the Pandava brothers felt thirsty and wanted to drink water. In other words, as water symbolizes Prakriti, they wished to “drink” or take Prakriti (water) within themselves, as expressive of the idea that they had grasped the full character of Prakriti, and that it was contained within Purusha or God.

YUDHISHTHIRA SENDS HIS BROTHERS IN SEARCH OF WATER.—Man believes that the question of the relation between Purusha and Prakriti can easily be examined in the light of the Senses, Mind and Prana or the Soul; and corresponding to this we are told that Yudhishthira (Buddhi) sent his brothers one after another in search of water (Prakriti). They found it easily and, without heeding any one, bent down to drink.

THE VICTIMS OF THE CRANE.—But the question is not so simple, and requires to be carefully examined. And so we are told that the Crane cried out to the brothers to desist from drinking, and answer his questions first of all. But, as they

did not wait, we might conclude that they had not grasped the true idea of Prakriti in relation to God, and so not understood the true nature of God himself. Hence, it might be argued that they could not be assigned to Purusha or God, whose idea they had not clearly understood. In other words, they may be said to believe in Prakriti as a separate entity, and so might be "assigned to Prakriti" or "slain." Corresponding to this we are told that the four Pandava brothers fell down dead at the command of the Crane; and we have explained that Death refers to Prakriti and Life to Purusha or God.

YUDHISHTHIRA SATISFIES THE CRANE.--But Man has really grasped the idea of qualified Monism or Yoga-Vedanta, based on the character of Buddhi, where it is for practical purposes identified with the Soul. As Yudhishthira personifies Buddhi, he is the best person to satisfy the Crane and answer all his questions relating to Purusha and Prakriti, based on the character of Buddhi in this system. And so we are told that Yudhishthira answered all the questions of the Crane, and the latter was satisfied and allowed the king to drink water (absorb or take in the idea of Prakriti) at his will.

THE BOON OF THE CRANE.--Man has shown that he has understood the character of Buddhi in all its aspects, and believes that, as Buddhi may for practical purposes be identified with the Soul, and the latter is characterized by Action

through its vehicle *Prana*,—Buddhi too is characterized by Action and not merely Knowledge. The goal of life is, therefore, Action, and Action must live if this system is correctly understood. Corresponding to this we are told that the Crane was pleased with the answers of Yudhishtira, and bade him ask for a boon; and Yudhishtira desired that his brother Nakula, who personifies Arms as the instruments of Action, should live.

THE GRACE OF THE CRANE.—Then, if Man has grasped the correct idea of Yoga-Vedanta or qualified Monism, he belongs to Purusha and not Prakriti; and so all the Pandava brothers, who are but five parts of one Man, must live. Corresponding to this we are told that the Crane was pleased that Yudhishtira had asked for the life of Nakula (Action) and no one else, and so restored all his brothers to life.

THE CRANE AND DHARMA.—The Crane personifies the relation subsisting between Prakriti and Purusha, indicating how the idea of Prakriti leads to that of God. In other words, he expresses the character of these in Yoga-Vedanta or qualified Monism, based on the idea of Buddhi identified for practical purposes with the Soul. Corresponding to this we are told that the Crane was really Dharma, the father of Yudhishtira; and Dharma, as we have seen, personifies Buddhi (MM. IV, 82-83).

THE ADVICE OF THE CRANE: THE CITY OF VIRATA.—Man has been established in Yoga-Vedanta or qualified Monism, and the next stage after this

is pure Monism or Vedanta, based on the character of the Soul, where we act for ever in endless Sacrifice. But the Soul is unmanifest and dwells in the Heart; and even so God, the supreme Soul, dwells in the Heart of Prakriti or the universe. In other words, God is always present in Nature or Prakriti,—only we do not understand,—and it is by means of Sacrifice that he makes himself manifest.

Man has now to pass on to pure Vedanta, and corresponding to this we are told that the Crane advised Yudhishtira to pass the thirteenth year of his exile in the kingdom of Virata. The number thirteen expresses the idea of the Soul, and Virata refers to the world of manifest life; and so when Man has understood the true nature of the Soul (number thirteen), he must show how it dwells like one unmanifest in the world of the manifest (Virata). Even so the Pandava brothers had to remain unrecognized (unmanifest) though living among the people of the world (manifest life).

Virata.—*Virata* (V, i, r, a, ta) means “(ta) the Senses of Knowledge (a) leading to (r) the Senses of Action, and (i) the Mind associated with (v) Prakriti.” *Virata* personifies, therefore, the whole range of Buddhism and Jainism (Sankhya-Nyaya Vaisesika), based on the character of the Mind and the Senses of Knowledge and Action, holding that Prakriti is the chief creator of the universe. It is in these systems (kingdom of *Virata*) that pure Monism of God has to be established through Sacrifice; and so the Pandava brothers (Man), headed by Draupadi (Sacrifice), desire to spend the thirteenth year of their exile in the kingdom of *Virata*.

IV. VIRATA PARVA

CHAPTER XXIX

THE PANDAVAS IN THE KINGDOM OF VIRATA

OR

PURE VEDANTA IN THE WORLD OF LIFE

139. The Disguise of the Pandavas. 140. To Virata's Kingdom.
141. The Disposal of Weapons. 142. In the King's Service.

A SUMMARY.

MAN is now established in pure Vedanta, based on the idea of the Soul characterized by self-consciousness. Each energy of which Man is composed must, therefore, become conscious of its true nature at this stage. (The Disguise of the Pandavas).

The supreme Soul is unmanifest and dwells in the world of the manifest; and even so must Man in order to correspond to the idea of Vedanta. (To Virata's Kingdom).

Pure Vedanta, based on the character of the Soul, has no connection with any other system of thought, and stands apart, unique by itself. (The Disposal of Weapons).

Vedanta holds that the goal of life is endless Action performed as a Sacrifice, and so Service may be said to be essential to the realization of Vedanta. (In the King's Service).

139. THE DISGUISE OF THE PANDAVAS.

THE DISGUISE OF THE PANDAVAS.—We have explained that the thirteenth year of the Pandavas' exile corresponds to the establishment of Man in pure Vedanta, based on the character of the Soul. As the Soul is distinguished by self-consciousness, each energy of which Man is composed must realize its own character, that is, become conscious of itself, before he can be said to have understood completely the idea of Vedanta. Now the five Pandava brothers are the five great energies of Man,—Soul (Arjuna), Buddhi (Yudhishthira), Mind (Bhima), and the Senses (Nakula and Sahadeva). All these must become self-conscious and know their own nature as a test of Man's knowledge of Vedanta; and corresponding to this we are told that the Pandava brothers as well as Draupadi disguised themselves, and their "disguise" is intended to explain their true character as they really are.

Yudhishthira as Kanka.—Yudhishthira is said to have disguised himself as Kanka, which is really Kamka (Kam, ka), meaning "(kam) what is (ka) Buddhi?" In other words, he is one who understands the character of Buddhi. He is said to be an expert in the game of dice (Aksha) which, as we have explained, refers to the Senses of Knowledge. In other words, the knowledge of Buddhi,

as personified by Yudhishtira, can be explained in the light of evidence of the Senses or Pratyaksha Pramana as it is called. This is Yudhishtira in his true character.

Bhima as Ballava.—Bhima becomes Ballava, the cook; and Ballava (Bal, l, ava) means “(ava for av) driving or animating (l) the ten Senses associated with (bal for bala) Breath or *Prana*. ” In this connection we have pointed out that it is the Mind which drives or animates the ten Senses, and it is also associated with *Prana* or Breath. This is specially the idea of *Bala-rama*.

A Cook.—Bhima is also called Paurogava, meaning “a cook.” But Paurogava is a Vridhi or elongated form of Purasgava (MWD. p. 651), meaning “(Puras) in advance or in front of (gava for ‘go’ or Cow, MWD.p.351) the Senses of Knowledge.” We have explained that “Go” or Cow symbolizes the Senses of Knowledge; and what is “in advance” of these is the Mind, which is sometimes said to be the sixth sense.

“Ballava” and “Paurogava” thus give us a description of the Mind as directing the ten Senses, as associated with Breath or *Prana*, and as “in advance” of or presiding over the Senses of Knowledge.

Ariuna as Vrihannala.—Arjuna personifies the Soul, which has realized its character as a sexless being, neither male nor female. Corresponding to this Arjuna becomes a person of the “neuter sex.” Again, we have shown that we rise from a lower to a higher stage through Sacrifice; and so we can grasp the character of the Soul through the Sacrifice of Buddhi. Corresponding to this Arjuna is called *Vrihannala*, signifying “the Sacrifice of Buddhi and the Senses of Knowledge and Action.”

Vrihannala.—The word *Vrihannala* is a feminine form of *Vrihannala* (*Vri*, *ha*, *d* changed to

n by rules of grammar, na,la), meaning “(la) the ten Senses and their objects, with (na) five of Knowledge, associated with (d) Sacrifice, and (ha) Buddhi associated with (vri) self-control.”

Nakula as Granthika.—Nakula becomes “a keeper of horses,” and we have explained that a “Horse” in sacred literature symbolizes the Senses of Action. This corresponds to the idea of Nakula himself, who personifies Arms as the instruments of Action (MM. I, 70).

Granthika.—Nakula is also called Granthika, which really describes the special character of an Arm as possessing the largest number of joints in the body. The word Granthika (Granthi, ka) means “(ka) the body with (granthi) joints or knots.” We see that the arm has really the largest number of joints in the body of man.

Sahadeva as Tantipala.—We have explained that Sahadeva personifies the Legs of Man, and the word Sahadeva refers also to the Senses of Knowledge (MM. IV. 219). Corresponding to this we are told that Sahadeva became a “counter of the King’s cows,” and the Cow in sacred literature is always regarded as a symbol of the Senses of Knowledge, the basis of Nyaya.

Tantipala.—Sahadeva is called Tantipala, which further describes the character of Legs as protecting the Feet, the instruments of motion; and this, as we have shown, is the idea of Sahadeva himself. The word Tantipala (Tam changed to Tan according to rules of grammar, ti, pala) means “(pala) protector (ti, an older form of iti) that is to say of (tam for tama) the point of the foot.” Thus, “Tantipala” is a protector of feet, and so refers to the Legs of Man.

Draupadi as Sairandhri.—Draupadi symbolizes the Sacrifice of the Mind and the Senses and their

objects; and, as Service is of the essence of Sacrifice, she becomes a maid-servant to the Queen of Virata.

Sairandhri.—Draupadi is called Sairandhri, which is the same as Sairamdhri, and signifies “the Sacrifice of the Mind and the Senses of Knowledge and Action.” The word Sairamdhri is the feminine form of Sairamdhra, which is a variant of Siramdhra (MWD. p.1248), and Siramdhra (S, i, ra, m, dhra) means “(dhra, derived from dhri, ‘to practise penance and self-control,’ MWD. pp. 519, 521) the Sacrifice of (m) the Senses of Knowledge and (ra) of Action, associated with (i) the Mind and (s or sa) God.”

As a Woman personifies creative energy, Sairamdhri means “the creative Sacrifice of the Mind and the Senses of Knowledge and Action, associated with God,” and that is exactly the idea of Draupadi as we have explained.

Sudeshna, the Queen of Virata.—We are told that Sudeshna was the Queen of Virata, whom Draupadi served. Sudeshna is the feminine of Sudeshna (S, u, deshna) meaning “(deshna) a gift of (u) the Senses of Knowledge (s or sa, ‘he’) personified.”

As a “gift” refers to Sacrifice, Sudeshna may be said to be “the Sacrifice of the Senses of Knowledge,” by means of which we rise to the idea of the Mind. She is thus a Prakriti or creative energy of Nyaya-Vaisesika on which Buddhism is based; and so she is a fit consort of Virata, who is the Purusha of Buddhism and Jainism.

140. To VIRATA'S KINGDOM.

DHAUMYA IS LEFT BEHIND.—Man has passed out from qualified Monism or Yoga-Vedanta into

pure Vedanta, and so he may be said to have given up Saivism (Yoga-Vaisesika-Nyaya). As Dhaumya personifies Saivism, the Pandava brothers part company with him to indicate the stage at which they have arrived; and so they send Dhaumya away and enter the kingdom of Virata alone.

DRAUPADI LEADS.—The Pandava brothers proceed to the kingdom of Virata with Draupadi at their head. Man is established in pure Vedanta, and this means that Sacrifice (Draupadi) leads to this system in the world of manifest life (kingdom of Virata). It is for this reason that Purva Mimansa, which deals with the idea of Sacrifice, is specially associated with Uttara Mimansa or pure Vedanta (MM. II, 181).

Matsya.—Matsya is the name of the kingdom of Virata, and Matsya (Ma, t, s, ya) means “(ya) he who personifies (s) the Mind, (t) the Senses of Action, and (ma) the Senses of Knowledge.” Matsya refers, therefore, to Sankhya-Nyaya-Vaisesika, on which Buddhism and Jainism are based; and we have seen that the idea of Virata is the same.

141. THE DISPOSAL OF WEAPONS.

THE DISPOSAL OF WEAPONS.—Man is established in pure Vedanta, which conceives of God as the sole supreme creator of the universe. As this God “creates without implements” (R.I.P. II, 436-437), Man, who takes after the idea of God completely at this stage, cannot have any “implements” or weapons. And so we are told that the

Pandava brothers left all their weapons behind and then proceeded to the kingdom of Virata.

The Sami Tree.—As “weapons” refer to “instruments of Action,” we are told that they placed them on a great *Sami* tree; and *Sami* means “effort, labour, toil” in Sanskrit (MWD. p. 1054).

The Cremation Ground.—Man is established in pure Vedanta and holds that all Action, usually said to belong to Prakriti, really belongs to God, who creates “without implements.” Man has, thus, no need of “weapons,” or instruments of action, which are ascribed to Prakriti. He should, therefore, “burn” or “assign them to Prakriti.”

But pure Vedanta belongs to the world of the unmanifest, and in the world of the manifest we can go only as far as Yoga-Vedanta or qualified Monism which may, for practical purposes, be identified with pure Monism. Hence Man cannot entirely “burn” his weapons; he can bring them as a near to “burning” as possible, that is place them in a “burning or cremation ground.” When he emerges from pure Vedanta into Yoga-Vedanta or the world of manifest life, he will need these weapons again. These actions are all conceived as a Sacrifice, and in the Bhagavad Gita we are told that the highest Sacrifice is the control of the Senses and Prana, offered to the Soul in the Fire of Yoga (IV, 27), and the Fire of Knowledge is said to burn up all actions (IV, 37).

The Corpse as the Mother of the Pandavas.—We are told that the Pandavas tied a corpse to the *Sami* tree, where they had placed their weapons, and called it their “mother.” Strange as this might appear, the idea is clear. Kunti, the mother of the Pandavas, is Prakriti of the Sankhya. They have now attained to pure Vedanta, which has no place for Prakriti as a separate entity in its

scheme. The idea of Prakriti, as apart from Purusha, may be said to be "dead" to them; and so they call the "corpse" their mother.

142. IN THE KING'S SERVICE.

IN THE KING'S SERVICE.—Sacrifice is the essence of Vedanta, and Service is at the root of Sacrifice; and, as each part of Man is capable of a separate act of Service or Sacrifice in this world, the five Pandava brothers enter the service of Virata (manifest life). The different kinds of service undertaken by them have already been explained.

CHAPTER XXX

KICHAKA AND DRAUPADI

OR

THE IDEA OF SACRIFICE IN PURE VEDANTA
AND OTHER SYSTEMS

143. Kichaka and Draupadi. 144. Bhima and Kichaka.

A SUMMARY.

THE idea of Sacrifice begins with Nyaya and ends in pure Vedanta, and we cannot live in the world without some measure of Sacrifice. The different systems of thought have different ideas of Sacrifice, and it is necessary to know this difference as between Vedanta on the one hand and Buddhism and Jainism on the other. (Kichaka and Draupadi).

The difference between them is obvious, and Buddhism and Jainism believe in Prakriti as the chief creator of life. (Bhima and Kichaka).

143. KICHAKA AND DRAUPADI.

KICHAKA AND DRAUPADI.—Man has attained to pure Vedanta, based on the perfect realization of the Soul, the unmanifest within the manifest. But it is by means of Sacrifice that we rise from a lower to a higher system, and we have seen that

it is Draupadi,—the Sacrifice of the Mind and the Senses and their objects—who enables Man to attain to pure Vedanta, and so she is called *Krishna*, or “leading to *Krishna*,” the sole supreme creator of the universe.

But other systems, besides Vedanta, have their own idea of Sacrifice too, and the attempt of Jayadratha to carry away Draupadi was intended to illustrate this difference as between Yoga-Vedanta or qualified Monism on the one hand and Buddhism and Jainism on the other. As Man has attained to pure Vedanta, it is necessary to examine this difference in the light of this system; and this is the idea of the attempt of Kichaka to seize Draupadi.

Kichaka.—The word *Kichaka* (*Ki*, *cha*, *ka*) means “(*Ki*, derived from *kim*, as in *ki-drīsa*, MWD. p. 282) what is (*cha*) the Mind in relation to (*Ka*) *Prakṛiti*?” He refers, therefore, to the Mahayana school of Buddhism, which is based on the character of the Mind and the idea of *Prakṛiti* as the chief creator of life. He desires to obtain Draupadi, believing that he has grasped the true idea of the Sacrifice of the Mind and the Senses, which she personifies.

The Queen promises Assistance to Kichaka.—Kichaka believes that Draupadi should belong to him, and the Queen, his sister, agrees with him and promises to assist him. Draupadi, however, belongs to a higher system of thought, leading to perfect belief in God and not *Prakṛiti* as the creator of the universe, and so she resists him. But, as Kichaka is convinced that he has grasped the correct idea of Sacrifice, he does not hesitate to use force.

Kichaka kicks Draupadi.—He maintains that the idea of all Sacrifice rises out of the Sacrifice of the objects of the Senses,—an idea which Draupadi herself personifies ; and corresponding to this we are told that he “kicked” her in the very presence of the king.

A Kick.—The word used in the text here is Pada or “foot” by means of which Kichaka “kicks” Draupadi. But Pada (Pa, da) also means “(da) the Sacrifice of (pa) the objects of the Senses.”

144. BHIMA AND KICHAKA.

THE HELPLESSNESS OF VIRATA.—King Virata personifies Buddhism and Jainism and so he cannot understand a better idea of Sacrifice than Kichaka himself. Hence Draupadi cannot get any justice from the king.

DRAUPADI'S REQUEST TO BHIMA.—But there is a more correct idea of the Sacrifice of the Mind and the Senses and their objects than that which Buddhism understands. This Sacrifice leads really to Vedanta in which Man has now been established, and the Mind of Man (Bhima), having understood itself, knows what it signifies ; and so Draupadi, the symbol of this Sacrifice, requests Bhima, the Mind of Man, to assist her in her need.

THE ADVICE OF BHIMA.—Bhima knows that Draupadi (Sacrifice) cannot belong to Kichaka, and so promises to assist her. He sees that Kichaka has not grasped the true idea of Sacrifice, because his system of thought, viz., Buddhism, believes in

Prakriti and not Purusha as the chief creator of life. The question now is how can Kichaka be convinced of his error ? We have seen that the Mahayana school of Buddhism, personified by Kichaka, is a part of Saivism, and Saivism leads to Vaishnavism culminating in Vedanta. The simplest way to convince Kichaka, therefore, is to draw him out of the Mahayana school of Buddhism into Saivism, and then, passing into Vaishnavism, show him the error of his thought,—how his whole system is based on the idea of Prakriti and not Purusha as the chief creator of the universe, and so his idea of Sacrifice is not the same as in the latter system. Corresponding to this we are told that he advised Draupadi to beguile Kichaka to meet her alone in an empty Dancing Hall, and then he seized him and put him to death.

Meeting at Night.—Kichaka has to realize that he belongs to a Prakritic system of thought; and as Night symbolizes Prakriti (MM. I, 37, n. 1), the meeting is arranged at night.

The Presence of Draupadi.—Kichaka needs to understand the idea of Sacrifice in relation to his system of thought, and so it is necessary that Draupadi should be present there.

The Presence of Bhima.—Kichaka personifies the character of the Mind in the Mahayana school, and this has to be contrasted with the Mind in Vedanta; and so Bhima has to be present too.

In the Dancing Hall.—We have to examine the character of the Mind in the Mahayana school of Buddhism, and it holds that the Mind is like one of the senses, and may be called the sixth sense. We have thus to examine the character

of the Mind in the light of the Senses of Knowledge and Action, and we have seen that the two kinds of Senses are to be referred to the two aspects of Ether, having elliptical and wave motion, which for convenience' sake we have called Purushic and Prakritic (MM. I, 121). Now Ether is characterized by Sound and Motion (MM. I, 38, 150-151), which may be expressed in terms of Music and Dancing ; and that is the idea of Arjuna's learning Music and Dancing in the City of Indra as we have explained. Kichaka has to understand the relation of the Mind to the Senses, and so he is required to come to the Dancing Hall.

The Point of the Episode.—Thus we see that the essentials of the “debate” are expressed in term of this episode of Kichaka and Draupadi in different ways. Kichaka and Draupadi meet at night in the Dancing Hall, and Bhima comes there: This means (1) that there is a debate between two ideas of the Mind (Bhima and Kichaka); (2) that it relates to the Sacrifice of the Mind and the Senses (Draupadi); (3) that the question of Sacrifice is to be examined in connection with Prakriti, the source of all Action (meeting at Night); and (4) that the idea of the Mind is to be examined in relation to the Senses (the Dancing Hall).

BHIMA SLAYS KICHIKA.—It is not difficult to show the difference between the idea of the Mind in Buddhism and Vedanta; and, as Buddhism believes in Prakriti as the chief creator of life, Bhima “slays or assigns to Prakriti” Kichaka who personifies the Mind in the Mahayana school of Buddhism.

Kichaka and Gandharvas.—The people believe that Kichaka has been slain by the Gandharvas.

We have shown that the Gandharvas personify the Mind in association with the Senses (MM. IV, 313-314); and it is really by means of a correct apprehension of the Mind in relation to the Senses that Kichaka has been “slain.”

THE KING SENTENCES DRAUPADI TO BE BURNT.—Buddhism and Jainism hold that Prakriti is the chief creator of life, and all actions belong to Prakriti. Hence even acts of Sacrifice are to be referred to Prakriti and not God. Corresponding to this we are told that king Virata sentenced Draupadi (Sacrifice) to be “burnt” (or assigned to Prakriti).

BHIMA RESCUES DRAUPADI.—But Sacrifice really leads to the idea of God, and so Draupadi cannot be “burnt.” As the whole idea depends on a proper apprehension of the Mind, it is Bhima who rescues Draupadi.

CHAPTER XXXI

THE COWS OF VIRATA OR THE PROOF OF VEDANTA

145. The Capture of the Cows. 146. The Fight. 147. Uttara and Arjuna. 148. Arjuna in Arms. 149. The End of Exile. 150. The Defeat of the Kauravas.

A SUMMARY.

MAN has been established in pure Vedanta. But Vedanta is based on the unmanifest energy of the Soul, whereas Man has to live in the world of the manifest, and there Yoga-Vedanta or qualified Monism, according to which Buddhi is for practical purposes identified with the Soul, is the nearest approach to Vedanta. But he must prove this position of Yoga-Vedanta in the light of evidence acceptable to the Senses or Pratyaksha Pramana. (The Cows of Virata).

The advocates of Buddhism and Jainism hold that they alone can prove their point of view in the light of Pratyaksha Pramana. (The Fight).

The position of Yoga-Vedanta or qualified Monism, as against Buddhism and Jainism, can be proved only by means of an examination of the character of the Soul acting in the world of manifest life. (Arjuna and Uttara).

We see that it is really the Soul that acts through its vehicle Prana or Breath in the world. (Arjuna in Arms).

Having proved this, Man claims to have been established in Vedanta or pure Monism, which in the world of manifest life may, for practical purposes, be identified with Yoga-Vedanta, Visishtadvaita or qualified Monism. (The end of the Exile).

145. THE CAPTURE OF THE COWS.

THE CAPTURE OF THE Cows.—The most convincing proof of all knowledge is that it should appeal to our Senses, that is Pratyaksha Pramana; and that is signified by the “Cow” or “Go” in sacred literature. Now the question is, Can we prove the truth of Vedanta, based on the character of the Soul,—the unmanifest within the manifest—by means of Pratyaksha Pramana? As the Soul is unmanifest, it is obvious that it cannot admit of proof in the light of the manifest. In other words, we cannot prove its existence by means of any arguments based on the phenomenal world. What then is the position of Man established in Vedanta? The followers of Buddhism and Jainism believe that, inasmuch as their systems are based on the character of the Mind and the Senses, they alone can establish their truth by means of this evidence, and so they hold that the “Cows” of Virata or manifest life should belong to them and them alone. Corresponding to this we are told that Duryodhana (Buddhism), advised by Karna (Sankhya or Jainism), invaded the kingdom of Virata in order to capture his Cows.

THE KAURAVAS' SEARCH.—We are told that the Kauravas searched for the Pandavas, but in vain. Man (Pandavas) is established in pure Vedanta, based on the character of the Soul; and it is only one who understands the true nature of the Soul who can "discover" him. As the Kauravas hold to Buddhism, based on the character of the Mind and the Senses, they cannot understand the truth of the Soul, and so they are unable to get any trace of the Pandavas established in Vedanta.

THE PART OF SUSARMAN.—Then it is said that one Susarman incited the Kauravas to undertake an expedition against the king of Matsya to capture his cows. So long as Kichaka was alive, Virata was safe from attack; but after his death Susarman felt encouraged to rise against the king.

Susarman personifies the correct idea of the Mind, in relation to the Senses of Knowledge and Action. Kichaka also personifies the Mind, and after his death Virata, who refers to the Mind and the Senses, is left with the Senses alone; that is, he comes to believe in Jainism instead of Buddhism. Susarman, finding that the idea of the Mind is absent in Virata, believes that the latter's position has become untenable, and cannot be established in the light of the Senses of Knowledge, whose Sacrifice or creative action leads to the idea of the Mind. Hence he wishes to seize the Cows (Senses of Knowledge) belonging to Virata, who after this loss would be reduced to the position of a Digambara Jaina, believing in the Senses of Action alone.

The Cow.—We have explained that the Cow or Go (Ga, u) personifies “(u) the Senses of Knowledge associated with (ga) the Senses of Knowledge.”

Susarman.—Susarman (Su, sa, r, man) means “(man for manas) the Mind associated with (r) the Senses of Action and (sa) of Knowledge (su) made manifest.”

THE EXPEDITION OF DURYODHANA.—Duryodhana believes in Buddhism, based on Vaisesika-Nyaya or the Mind and the Senses of Knowledge, and when he finds that the idea of the Mind (Kichaka) is absent in Virata, he imagines that he can easily overcome the king, and prove that his is the truer creed and can be established through Pratyaksha Pramana or the evidence of the Senses. And so we are told that he undertook an expedition against the king to capture his cows.

146. THE FIGHT.

THE FIGHT: VIRATA IS TAKEN CAPTIVE.—The kingdom of Virata, after the death of Kichaka, is a kingdom of Jaina thought, and against this Duryodhana or Buddhism is making “war,” with the object of seizing his “cows.” It is obvious that Buddhism, being higher than Jainism, can easily succeed against the latter, and so we are told that Virata was taken captive in the fight. But Virata meets with defeat because he has lost the idea of the Mind (Kichaka); and if that can be restored to him, he would become free once more.. And so we are told that Bhima, who personifies

the Mind, came to his assistance, scattered his enemies, and set the king free.

147. UTTARA AND ARJUNA.

UTTARA AND ARJUNA.—Buddhism and Jainism are both parts of the same system of thought, holding that Prakriti is the chief creator of the universe, and Buddhism can easily overcome Jainism. But Jainism, by understanding the idea of the Mind, can rise to Buddhism once more, and so the conflict between them is easily adjusted. Jainism, however, cannot triumph against Buddhism, unless it is converted to Vaishnavism or Vedanta, and this is by no means impossible ; for Jainism holds that Prakriti is the chief creator of life, whereas Vedanta gives the same creative power to Prakriti, only holding that Prakriti itself is created by God who gives her all this power. Thus, if Jainism can be guided by the correct notion of God or the Soul, it would be easily converted to Vaishnavism or Vedanta, and this would explain why certain forms of this system are allied to Vaishnavism (MM. II, 335, n. 1). Then it would overcome Buddhism, and corresponding to this we are told that Uttara, the son of Virata, allowed Arjuna (Soul) to be his charioteer, and with his help succeeded in routing the Kaurava hosts (Buddhists).

THE OFFER OF ARJUNA.—After the death of Kichaka, Virata rules over the kingdom of Jaina thought, and its Digambara school is the very antithesis of Vedanta. The triumph of Man.

established in Vedanta, consists in converting Jainism to Vedanta, and he believes that he can prove its truth by means of Pratyaksha Pramana or such evidence as the Senses can regard as satisfactory. And so we are told that Arjuna (Soul) offered to become the charioteer (guide) of Uttara (Buddhism and Jainism) and promised to win back for him the "cows" of his father.

Uttara.—The word *Uttara* (U, t, tara) means " (tara, a sign of comparative degree) greater than (t) the Senses of Action and (u) the Senses of Knowledge." What is greater than the Senses is the Mind, and this is what *Uttara* signifies. He is the son of *Virata*, who too refers to the Mind as we have explained; only the idea of the Mind has been rendered obscure by the death of *Kichaka*.

THE NEED OF A CHARIOTEER.—The Car in sacred literature is a symbol of the body, and a charioteer is one who directs it. *Uttara* personifies the Mind, and now the question is what should drive or impel the Mind in order that it should succeed against Buddhism ? We have seen in the Gambling Match that *Buddhi* cannot succeed, and so the only thing that can do so is the Soul. In other words, it is only when the Mind has a true perception of the Soul and comprehends the idea of Vedanta, that it can succeed against Buddhism. *Uttara* is, therefore, in need of a proper charioteer to enable him to succeed against the Kauravas; and that charioteer can only be Arjuna or the Soul.

UTTARA'S "FLIGHT".—But each person in the Epic must retain his character throughout, and so Uttara cannot be completely converted to Vedanta. He continues to personify the Mind, and when he finds that he is opposed by advocates of Buddhism and Jainism (Duryodhana, Bhishma, Drona, Kripa and others), who understand the character of the Mind and the Senses equally well, he runs away from the "fight" or the debate.

ARJUNA BRINGS BACK UTTARA.—But if the Mind is afraid to be guided by the Soul, the Soul, established in Vedanta, can afford to be guided by the Mind, and the result will be the same. And so we are told that Arjuna brought back Uttara, made him his own charioteer, and took the field against the Kauravas himself.

148. ARJUNA IN ARMS.

ARJUNA IN ARMS.—The thirteenth year, corresponding to the idea of the unmanifest Soul, is at an end, and once again Man has to act in the world of manifest life, where Yoga-Vedanta or qualified Monism is the nearest approach to Vedanta or pure Monism. The Soul has to act in the world, and needs to make use of material things as its instruments of action. Prana or Breath is the vehicle of the Soul, residing in the Heart, and so Arjuna (Soul) equips himself with his bow *Gandiva* and his inexhaustible quivers of arrows, which refer to the form and functions of the Heart and its in-coming and out-going Breath. Then, as Man has accepted Yoga-Vedanta as the

nearest approach to Vedanta in the world of manifest life, and Gold is a symbol of Buddhi, the basis of the Yoga system (MM. I, 53, n. 1 ; II, 129-130), Arjuna hoists a golden flag on his chariot (body), bearing the emblem of the Ape, and goes out to fight with the Kauravas (Buddhists).

The Emblem of the Ape.—The idea of Hanuman, the Monkey-chief, has already been explained. The word for Monkey in the text is Kapi, which too has been explained.

149. THE END OF THE EXILE.

THE END OF THE THIRTEENTH YEAR.—He who is wedded to Buddhism and Jainism cannot easily comprehend the nature of the Soul even when it is identified, for practical purposes, with Buddhi, the basis of Yoga. Hence Duryodhana (Buddhism) cannot believe that the thirteen years of the exile of Man,—and this number refers to the Soul—could have come to an end. But he who has grasped the basis of Saivism (Yoga-Vaisesika Nyaya) even at its Nyaya stage, can understand some of the implications of the Yoga system and of Buddhi in relation to the Soul. And so we are told that Bhishma, who personifies Nyaya in both Buddhism and Saivism (Vaisesika-Nyaya and Yoga-Vaisesika-Nyaya), explained to Duryodhana that the thirteen years of the exile of the Pandavas were really over, and that they had entered the fourteenth year after their exile.

The Inter-calary Month.—Bhishma shows that by the inclusion of the inter-calary months a period

of twelve years and some months may be calculated as thirteen. The number twelve refers to Buddhi, and thirteen to the Soul; and here we see how "a little more than twelve" (Buddhi) may be made equal to thirteen (Soul). Thus we see how Buddhi may, for practical purposes, be identified with the Soul; and this is the idea of Yoga-Vedanta or qualified Monism, based on the character of Buddhi, identified with Vedanta or pure Monism, based on the character of the Soul.

150. THE DEFEAT OF THE KAURAVAS.

THE DEFEAT OF THE KAURAVAS.—Man has based himself on Yoga-Vedanta as identical for practical purposes with pure Vedanta in the world of manifest life, and is prepared to prove his position in the light of Pratyaksha Pramana or evidence satisfactory to the Senses. It is not difficult to see how he can hold his own; and so we are told that Arjuna defeated the Kauravas and brought back the Cows and other wealth of Virata won by the enemy. The Kauravas then return to Hastinapura, the city of Nyaya and the centre of Buddhism and Jainism (Sankhya-Nyaya-Vaisesika) in disgrace.

ARJUNA RESUMES HIS DISGUISE.—Arjuna is easily able to defeat the Kaurava hosts. The essence of the battle or debate,—even as it was in the Gambling Match or will be in the Battle of Kurukshetra—is whether the Soul is an actor or not, and we have seen how all systems of Hindu Philosophy can be rendered in terms of Knowledge (renunciation of Action) or Action as the final goal

of life (MM. II, 119-122). Arjuna is able to prove that the Soul is an actor, even as God is the creator of the universe, and so necessary actions must be performed as a Sacrifice. But this is only a preliminary skirmish between the rival systems of thought, and the whole question has to be fought out in detail on the Field of Kurukshetra. The world yet believes that it is Prakriti that acts. This, however, is not opposed to the theory of Vedanta if we hold that it is God who creates Prakriti. Now the kingdom of Virata corresponds to Buddhism and Jainism, and still the people believe that it is Prakriti that is the chief creator of life. The Mind is the highest energy in this system (Sankhya-Nyaya-Vaisesika), and it is personified by Uttara. Arjuna (Soul) has satisfied Uttara (Mind) that it is the Soul that acts, and now he does not care if the people still continue to believe in Prakriti. He knows that the time will soon come when Man would reveal himself and they would know the truth. For the moment he is content to leave things as they are, for the truth is that the Soul acts through the Mind (Uttara) when it associates with Prakriti; and having done its work, it retires into itself, and the people imagine that it is the Mind that acts and not the Soul. Corresponding to this we are told that Arjuna bade Uttara declare that it was he (Uttara) who had defeated the Kauravas and brought back his father's Cows; while he himself (Arjuna) took off his weapons and resumed his sexless disguise once more (expressive of the idea that the Soul is neither male nor female).

CHAPTER XXXII

UTTARA, ARJUNA, AND ABHIMANYU OR THE CHARACTER OF THE SOUL IN YOGA-VEDANTA

151. *Uttara* and *Abhimanyu*. 152. The *Pandavas* in *Upaplavya*.

A SUMMARY.

MAN is established in Yoga-Vedanta or qualified Monism as the nearest approach to Vedanta or pure Monism in the world of manifest life, and so it is necessary for us to understand the character of the Soul as it acts in the world. (*Uttara* and *Abhimanyu*).

That will tell us how Man can live in the midst of Nature or Prakriti. (*The Pandavas* in *Upaplavya*).

151. UTTARA AND ABHIMANYU.

ARJUNA AND UTTARA.—Man is established in Yoga-Vedanta as the nearest approach to pure Vedanta in the world of manifest life, and so it is necessary for us to understand the character of the Soul as it acts in association with Nature or Prakriti. We have explained that the Soul at this stage is for practical purposes identified with

Buddhi, and it acts through the Mind; and when its task is done, it retires into itself once more and regains its true character as Soul. The Soul cannot now permanently ally itself with Prakriti or Nature. It has known all that Nature has to show; and it has realized its own character as sexless and contactless. And yet it must make use of the forms and forces of Nature as its instruments. Man, therefore, associates with these for a space, and when his work is done, retires into himself once more. Corresponding to this we are told that when king Virata came to know who the Pandavas were, he offered the hand of his daughter Uttara to Arjuna, but the latter declined.

Uttara.—*Uttara* is the feminine of *Uttara* who, as we have explained, refers to the Mind. As a Woman symbolizes Prakriti, *Uttara* would be Prakriti characterized by Mind-energy.

UTTARA AND ABHIMANYU.—But can we say that the Soul has no contact whatsoever with Nature or Prakriti? We have seen that the Soul does associate with Prakriti, and then it is transformed into Egoism or Abhimana, and that is the idea of Abhimanyu, the son of Arjuna (the Soul). Again, we have seen in the case of Balarama that the Soul is transformed into Egoism when it associates with Prakriti through the Mind. Hence we might say that though the Soul cannot, at the Yoga-Vedanta stage, "marry" *Uttara*, the Prakriti of the Mind, Abhimanyu (Egoism) very properly can. And so we are told that Arjuna declined the hand of *Uttara*, but accepted her for his son, and the two were married in due form.

THE ARRIVAL OF KRISHNA.—Man is established in Yoga-Vedanta, and holds that it is God alone who creates, and Nature, if it be a separate entity, is but a spectator of his work; and so Krishna, the supreme deity of this system, comes to share the joy of the Pandavas at the wedding of Uttara and Abhimanyu.

152. THE PANDAVAS IN UPAPLAVYA.

THE PANDAVAS IN UPAPLAVYA.—Man is established in Yoga-Vedanta as the nearest approach to pure Vedanta in the world of manifest life. He has to live in the world, and corresponding to this we are told that the Pandava brothers lived in a town called Upaplavya.

Upaplavya.—Upaplavya (Upa, plav, ya) means “(ya) Buddhi, and (plav for plava, ‘flood of water’) Prakriti (upa) joint together.” It means that Man, established in Buddhi, the basis of Yoga or Yoga-Vedanta (qualified Monism), lives joint with Prakriti or the manifest world, and that is Upaplavya.

END OF VOLUME IV

PART I.

